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AKREDITASI UNGGUL

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PIDATO ILMIAH

PENGANUGERAHAN GELAR DOKTOR KEHORMATAN (DOCTOR HONORIS CAUSA)

K.H. YAHYA CHOLIL STAQUF
SUDIBYO MARKUS
CARDINAL MIGUEL ANGEL AYUSO GUIXOT

"Membangun Persaudaraan dalam Keragaman Kemanusiaan"

13 FEBRUARI 2023
08.00 - 12.00

GEDUNG PROF. DR. H. M. AMIN ABDULLAH
(MULTI PURPOSE)
UIN SUNAN KALIJAGA YOGYAKARTA

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NASKAH PIDATO

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UIN SUNAN KALIJAGA

YOGYAKARTA, INDONESIA

Kata Pengantar

Assalamu'alaikum warahmatullahi wabarakatuh

Alhamdulillah, puji dan syukur kita panjatkan kepada Allah, tuhan semesta alam. Shalawat dan salam semoga tercurah kepada Nabi Muhammad SAW.

Di tengah masyarakat global yang masih diwarnai intoleransi dan kekerasan, UIN Sunan Kalijaga berupaya berdiri di baris depan dalam membangun persaudaran yang melintasi banyak perbedaan kemanusiaan. UIN Sunan Kalijaga terus merangkul berbagai pihak untuk bersinergi menyusun langkah bersama dalam mengatasi berbagai persoalan. Kebijakan UIN Sunan Kalijaga yang selalu inklusif dilandasi oleh kesadaran pentingnya moderasi beragama sebagai salah satu syarat tegaknya pilar peradaban. Oleh karena itu, dalam penganugerahan gelar Doktor Honoris Causa ini disematkan tema "membangun persaudaraan dalam keragaman kemanusiaan."

Dalam membangun peradaban yang penuh penghargaan pada nilai-nilai kemanusiaan, harus diakui bahwa banyak tokoh-tokoh yang telah berjasa besar. UIN Sunan Kalijaga bermaksud memberikan penghargaan yang setinggi-tingginya kepada sebagian tokoh yang telah berkontribusi nyata baik nasional maupun internasional. UIN Sunan Kalijaga menganugerahkan Doktor Honoris Causa kepada tiga tokoh berpengaruh, yaitu K.H. Yahya Cholil Staquf, dr. Sudibyo Markus, MBA., dan Kardinal Miguel Ángel Ayuso Guixot.

K.H. Yahya Cholil Staquf merupakan tokoh yang banyak berkiprah dalam pemerintahan dan misi-misi perdamaian. Ia menjadi juru bicara Presiden KH. Abdurrahman Wahid hingga Dewan Pertimbangan Presiden (Wantimpres) pada masa Presiden Ir. H. Joko Widodo. Dibesarkan di dunia Pesantren membuat K.H.

Yahya Cholil Staquf memiliki komitmen tinggi pada Islam yang rahmatan lil ‘alamin. Ia turut berperan dalam berdirinya Bayt Ar-Rahmah Li ad-Da'wa Al-Islamiyah Rahmatan li Al-alamin di California, Amerika Serikat, menjadi tenaga ahli pada Dewan Eksekutif Agama-agama di Amerika Serikat – Indonesia, dan aktif dalam berbagai forum-forum perdamaian internasional. Tidak diragukan pula bahwa KH. Yahya Cholil Staquf tokoh besar dari organisasi Islam terbesar di Indonesia, Nahdhatul Ulama.

dr. Sudibyo Markus, MBA dipandang sebagai sesepuh dan guru di lingkungan Muhammadiyah, tentu karena keteladanan dan kepakarannya yang tidak diragukan. Salah satu tokoh pendiri ikatan Mahasiswa Muhammadiyah ini dalam karirnya tumbuh menjadi diplomat dan mediator ulung dengan prestasi internasional. Ia telah berperan dalam negosiasi dan misi-misi perdamaian seperti di Gaza, Moro, dan beberapa tempat lain. Dengan latar belakang dunia kedokteran, concern kemanusiaan Sudibyo Markus selalu menyertai di setiap misi internasional tersebut. Selain itu, di aras lokal dr. Sudibyo Markus dikenal sebagai tokoh yang merintis terbentuknya MDMC (Muhammadiyah Disaster Management Center).

Kardinal Miguel Ángel Ayuso Guixot adalah Prefek Dikasteri untuk Dialog Antar Agama dari Tahta Suci Vatikan. Telah banyak kontribusinya dalam mengembangkan relasi dialogis dan harmonis antar agama. Ia berperan dalam deklarasi Abu Dhabi yang mensinergikan dua otoritas keagamaan dunia yakni Tahta Suci Vatikan sebagai lembaga tertinggi Katolik dan Al Azhar sebagai representasi Muslim. Kardinal Ayuso Guixot terus terlibat aktif dalam kunjungan ke berbagai negara untuk mempromosikan dialog antar agama, dengan keyakinan akan common good yang diajarkan oleh iman Katolik.

Dengan keyakinan, rasa bangga, dan penuh rasa syukur, Senat UIN Sunan Kalijaga menyetujui penganugerahan gelar doktor honoris causa untuk tiga tokoh pemimpin yang luar biasa tersebut.

Dengan harapan semoga penganugerahan ini menambah keyakinan umat beragama bahwa membangun persaudaraan harus terus dilakukan meskipun kita tetap dalam perbedaan identitas kemanusiaan. Bagaimanapun nilai-nilai kemanusiaan seperti keadilan, kebahagiaan, kedamaian, bersifat universal dan berhak dimiliki oleh semua manusia tanpa membedakan agama dan golongannya. Segala upaya menuju nilai-nilai tersebut harus diupayakan bersama.

Sebagai penutup, kami ucapkan selamat kepada ketiga promovendus, K.H. Yahya Cholil Staquf, Sudibyo Markus, dan Kardinal Miguel Ángel Ayuso Guixot, semoga berkat Tuhan yang Maha Esa selalu menyertai.

Wassalamu'alaikum warahmatullahi wabarakatuh

Ketua Senat UIN Sunan Kalijaga

Prof. Dr. Siswanto Masruri, MA.

Foreword

Assalamu'alaikum warahmatullahi wabarakatuh

Alhamdulillah, praise and gratitude to Allah and shalawat to the Prophet Muhammad peace be upon him.

UIN Sunan Kalijaga aims to lead the way in forging a brotherhood that transcends numerous humanitarian differences in a world where intolerance and violence are still pervasive. UIN Sunan Kalijaga continues to welcome different parties to collaborate and develop shared strategies for resolving various issues. The inclusive stance of UIN Sunan Kalijaga is founded on the awareness of the necessity of religious moderation as one of the prerequisites for the establishment of the pillars of civilisation. Therefore, in the awarding of the title of Doctor Honoris Causa, the theme "building brotherhood in the diversity of humanity" is embedded.

It is unavoidable to acknowledge the significant contributions that many individuals have made to the development of a civilisation that cherishes human values. UIN Sunan Kalijaga intends to give the highest appreciation to some figures who have made real contributions both nationally and internationally. UIN Sunan Kalijaga awarded Doctor Honoris Causa to three influential figures, namely K.H. Yahya Cholil Staquf, dr. Sudibyo Markus, MBA., and Cardinal Miguel Ángel Ayuso Guixot.

K.H. Yahya Cholil Staquf is a figure who has taken part in government and peace missions. He became a spokesman for the President of KH. Abdurrahman Wahid to the Presidential Advisory Council (Wantimpres) during the time of President Ir. H. Joko Widodo. K.H. Yahya Cholil Staquf has a strong dedication to Islam, which is rahmatan lil 'alamin, as a result of being nurtured in the Pesantren culture. He played a significant role in the founding of Bayt Ar-Rahmah Li ad-Da'wa Al-Islamiyah Rahmatan li Al-alamin

in California, United States, became an expert on the Executive Council of Religions in the United States – Indonesia, and was active in various international peace forums. There is no doubt that KH. Yahya Cholil Staquf is a major figure from the largest Islamic organization in Indonesia, Nahdhatul Ulama.

dr. Sudibyo Markus, MBA is seen as an elder and teacher in the Muhammadiyah environment, Certainly due to his unquestionable leadership and expertise. One of the founding figures of the Muhammadiyah Student Association (IMM) in his career grew up to be an accomplished diplomat and mediator with international achievements. He has played a role in negotiations and peace missions such as in Gaza, Moro, and several other places. With a background in medicine, Sudibyo Markus constantly brings his humanitarian concerns on missions abroad. In addition, at the local level dr. Sudibyo Markus is known as the figure who pioneered the formation of MDMC (Muhammadiyah Disaster Management Center).

Cardinal Miguel Ángel Ayuso Guixot is the Castic Prefect for Interfaith Dialogue of the Vatican's Holy See. He has contributed a lot in developing dialogical and harmonious relations between religions. He had a crucial role in the Abu Dhabi declaration which synergized two world religious authorities namely the Vatican as the highest Catholic institution and Al Azhar as the Muslim representation. Cardinal Ayuso Guixot continued to be actively involved in visits to various countries to promote interfaith dialogue, with a belief in the common good taught by the Catholic faith.

With confidence, pride, and gratitude, UIN Senate Sunan Kalijaga approved the awarding of honoris causa doctorates for the three outstanding leaders. In the hope that this bestowal will add to the belief of religious people that building brotherhood must continue even though we remain in the differences of human identity. However, human values such as justice, happiness, peace,

are universal and have the right to be owned by all human beings regardless of religion and class. All efforts towards these values must be pursued together.

In closing, we congratulate the three promovendus, K.H. Yahya Cholil Staquf, dr. Sudibyo Markus, and Cardinal Miguel Ángel Ayuso Guixot, may the blessings of God Almighty always be with them.

Wassalamu'alaikum warahmatullahi wabarakatuh

UIN Sunan Kalijaga Senate Chairman

Prof. Dr. Siswanto Masruri, MA.

Daftar Isi

Sambutan Rektor UIN Sunan Kalijaga

dalam Rangka Penganugerahan Gelar Doktor Honoris Causa kepada KH Yahya Cholil Staquf (PBNU), dr. Sudibyo Markus (PP Muhammadiyah), Kardinal Miguel Angel Ayuso Guixot (Vatikan)

Yang Terhormat:

1. Menteri Agama KH Yaqut Cholil Qoumas,
2. Menteri Pendayagunaan Aparatur Negara dan Reformasi Birokrasi Republik Indonesia, Abdullah Azwar Anas, M.Si.
3. Nunsius Apostolik untuk Indonesia, Yang Mulia Uskup Agung Piero Pioppo,
4. Gubernur Daerah Istimewa Yogyakarta, Sri Sultan Hamengkubuwo X.
5. Senat UIN Sunan Kalijaga;
6. Rektor, Wakil Rektor, Dekan, dan Direktur,
7. Ketua Umum Pengurus Pusat Nahdlatul Ulama (PBNU), KH Yahya Cholil Staquf,
8. Ketua PP Muhammadiyah, Prof. Dr. Haedar Nasir, MSi.,
9. Prefek Dikasteri untuk Dialog Antaragama, Takhta Suci, Vatikan, Yang Mulia Kardinal Miguel Angel Ayuso Guixot,

Assalamualaikum warahamatullahi wabarakatuh. Selamat Pagi

UIN Sunan Kalijaga

Bapak Ibu sekalian hari ini kita menganugerahi tiga honoris causa untuk tiga pemimpin umat yang berbeda, Nahdlatul Ulama, Muhammadiyah dan Katolik. Kardinal Miguel Angel Ayuso Guixot, KH Yahya Cholil Staquf dan dr. Sudibyo Markus. Ini syarat makna.

Ini langkah dan ijtihad kita yang berani dari UIN Sunan Kalijaga. Perbedaan dan harmoni tiga umat yang berbeda dan pemimpin yang bijak dan mengayomi. Ini simbol tidak hanya tiga iman agama dan aliran, tetapi simbol keragaman, dan perbedaan. Indonesia mengakui 6 agama: termasuk juga ratusan bahkan lebih dari seribu kelompok keagamaan yang ada. Pemimpin satu agama adalah pemimpin semua agama. Umat beriman harus menghargai dan meresapi makna iman dari umat lain. Beriman berarti antar-iman.

Romo Kardinal Ayuso, bagi kami menurut tafsir kerendahan hati kami, Anda saat ini tidak hanya Kardinal bagi Katholik, tetapi juga bagi Muslim, bagi UIN Sunan Kalijaga paling tidak, bagi umat-umat lain. Harapan kami, KH Yahya Anda tidak hanya ketua umum PBNU tetapi juga pengayom Muhammdiyah, Katolik, Buddha, Hindu, Kristen, Konghucu dan lain-lain. Dr. Sudibyo Anda tidak hanya penasehat PP Muhammadiyah, tetapi juga penasehat bagi NU dan semua agama. Pemimpin satu agama berarti juga memimpin semua agama. Paus Fransiscus sudah contohkan itu, beliau mencuci kaki *immigrant* Muslim yang datang ke Eropa. Ini simbol syarat makna, tidak hanya menegaskan Konsili Vatikan II dalam Nostra Aetate, tentang keselamatan di luar gereja, Salus Extra-Eglasias. Sebagaimana juga ditegaskan dalam Bahsul Masail NU tahun 2019 tentang kesamaan hak Muslim dan non-Muslim. Atau jauh-jauh hari KH Ahmad Shiddiq sudah mengungkap makna ukhuwah basyariyah, juga ditegaskan oleh KH Agil Siradj. Tersirat dalam pengalaman pribadi dan perjalanan spiritual Sudibyo Markus yang plural, berbeda-beda agama dalam keluarganya inti sendiri.

Bapak-Ibu hadirin dalam kesempatan yang berbahagia dalam acara anugerah honoris causa ini, UIN Sunan Kalijaga, dengan segala kerendahan hati, menegaskan tempat dan usaha kontribusinya bagi kampus, Indonesia, umat, dan dunia. UIN Sunan Kalijaga harus menjadi kampus yang nyaman bagi semua iman, agama, suku, etnis, ras. UIN Sunan Kalijaga adalah rumah yang memberi kedamaian bagi semua perbedaan, cara yang unik, dan

tafsir yang beda atas agama masing-masing. UIN Sunan Kalijaga berkomitmen untuk menjadi kampus inklusif, akamodatif, terbuka, dan menaungi semua mazhab, aliran, praktek dan jamaah, organisasi dan cara unik berekspresi seni, budaya, dan agama. UIN Sunan Kalijaga memegang prinsip keragaman, kebelbagian, pluralitas, demi kebangsaan Indonesia dan kedamaian dunia sebagai tempat bersama bagi bangsa dengan iman yang berbeda. UIN Sunan Kaliajga tidak menghargai dan memberi tempat bagi perbedaan umat cara berdoa, tempat ibadah, berkumpul, berorganisasi, dan berekspresi.

UIN Sunan Kalijaga didirikan tahun 1951, kampus Islam tertua dibawah Kementrian Agama, satu-satunya kampus dengan akreditasi unggul, kampus yang selalu menjadi favorit pilihan para mahasiwa, berusaha dengan tulus dan belajar terus menegaskan tradisi dialog antar agama yang sudah lama. Tahun 1960-an hingga 1970-an kampus ini telah merintis dialog antar iman, atas inisiasi dan bimbingan para pendahulu, seperti Prof. Mukti Ali, yang akhirnya menjadi Menteri Agama RI, dengan meluncurkan program tiga kerukunan: antar umat beragama yang berbeda, internal umat beragama yang penuh dengan kelompok dan mazhab yang berbeda, dan hubungan yang baik antara pemerintah dan umat beragama. Tiga pilar ini menjadi fondasi kerukunan dan perdamaian pemerintah Orde Baru hingga Reformasi. Ternyata setelah saya jumpa dengan promovendus dr. Sudibyo Markus, beliau berada dalam lingkaran itu bersama Dawam Raharjo, Ahmad Wahib, Nurcholish Madjid, Djohan Effendy yang akhirnya nanti berjumpa dan bersama Abdurrachman Wachid. Selamat datang Pak Dibyo, honoris causa ini menjadikan Anda pulang ke rumah UIN Sunan Kalijaga kembali. Gus Yahya, Kyai Yahya Cholil Staquf dalam rakernas Kementrian Agama tahun 2022 awal di Surabaya mengungkap pilar kedua Mukti Ali, yang dia sebut perkauman, yaitu berbuat adil dan menghormati kaum yang berbeda dalam satu agama. Kementrian Agama, nasehat beliau, harus menaungi banyak mazhab yang berbeda.

Honoris Kausa tiga pemimpin ini, bagi UIN Sunan Kalijaga menegaskan sejarah dialog antar iman yagn sudah lama, Prof. Amin Abdullah dan Prof. Machasin meneruskan tradisi lama dengan kiprah mereka. Inilah fondasi moderasi beragama, program pemerintah dan Kementrian Agama, bagi UIN Sunan Kalijaga. Moderasi bermakna persahabatan, seberapa banyak kita menjalin persahabatan dengan umat, iman dan mazhab lain, itulah ukuran seberapa moderat kita. UIN Sunan Kalijaga mengambil peran yang unik, karena sejarah dialog antar iman. Kampus kami dekat dengan Universitas Katolik Sanata Dharma, dosen-dosen Katolik mengajari kami sejak awal, dan kami juga mengajar di Sanata Dharma. Universitas Kristen Duta Wacana juga demikan, hadir dan mengajari kami. Dan kami juga bertukar pikiran sudah lama. Pura Hindu Jogonalan tetangga kami sudah hadir dalam perayaan lebaran kami. Vihara Buddha Mendut sudah sering ke fakultas Ushuluddin dan berpartner dengan UIN Sunan Kalijaga dan Banser, Ansor di sekitar Magelang. Mahasiswa dan alumni kampus kami menjadi aktivis antar iman di berbagai NGO seperti Interfidei, Percik, ICRP, Setara, Jaringan Gusdurian, Srikandi Lintas Iman, Aisyiyah, Fatayat, Muslimat, Anshor, Kokam, PMII, HMI, IMM dan lain-lain. UIN Sunan Kaijaga menjaga moralitas keragaman.

Indonesia

Indonesia, menurut Kardinal Ayuso ketika saya berjumpa di kantornya di Vatikan, beliau menerangkan keragaman Indonesia, dan bagaimana uniknya Islam Indonesia meramu adat, budaya dan tradisi lokal dengan Islam. Spirit kenegaraan, kebangsaan, dan juga toleransi dalam satu nafas. Kita bisa kembali ke Ende, pulau kecil di Nusa Tenggara, yang menjadi tempat Sukarno bersemedi dan berdiskusi dengan dua Romo Katolik, Gerardus Huijtink SVD Romo Johanes Bouma. Katolik telah memberi kontribusi gagasan dan diskusi sebelum Pancasila diucapkan bersama. Pohon sukun bercabang lima di tepi pantai Ende, juga melambangkan 5 Sila Pancasila. Jauh hari ke belakang di candi Hindu dan Buddha di Prambanan dua wangsa, Sanjaya dan Syailendra, terlibat tidak

hanya konflik tetapi juga kompromi dan harmoni, sebagaimana tiga rumah/graha, Syiwa, Wisnu, dan Brahma yang tidak ada di India. Begitu juga figur Sudana di Borobudur, candi Buddha megah di dunia, yang mencari kebijakan lewat 53 figure, Wanita, pedagang, orang bijak. Sudana mendengar semua versi dan cerita berbeda. Semacam dialog saat ini, kita mendengarkan 3 belum 53 pemimpin agama yang berbeda. Sugiyopranoto teman dekat Sukarno, Driyarkara teman dekat Sukarno dan Mukti Ali, Mangunwijaya teman Gus Dur dan Nurcholish Madjid, semua sudah membangun dan menafsirkan dialog antar iman dan moderasi. Borobudur penuh dengan lukisan keragaman, begitu juga generasi intelektual dan pemimpin agama pasca-kemerdekaan seperti Johan Effendi dari Muslim, Ibu Gedong dari Hindu, Teha Sumartana dari Kristen. Di tengah kegalauan intoleransi, politik identitas, konflik, diskriminasi, dan saat ini, kita bisa kembali ke belakang sejarah dan fondasi Indonesia yang plural. Gelar honoris causa ini adalah peristiwa penting untuk mempraktekkan bukan berteori, saling menghargai, dan menegaskan pesahabatan.

Perjumpaan Pribadi

Saya mengalami perjumpaan dengan ketiga tokoh yang hari ini kita anugerahi Honoris Causa. Pertama, KH Yahya Cholil Staquf saya mengikuti profil beliau cukup lama, dengan pengalaman dan interview dan ceramah di berbagai kesempatan. Pada acara Kebo Ketan di Ngawi, diadakan oleh rekan kami Bramantyo Priyosusilo, beliau mendukung acara itu. Yaitu upacara tradisional yang menghargai sendang mata air dan harmoni dengan alam. Kami mengalami perjumpaan dengan para seniman, aktivis LSM, dan acara dialog antar agama. Di Magelang beliau sering menghadiri acara Jamaah Kopdariyah, dialog antar iman yang dilakukan oleh K Labib dan kawan-kawan lintas iman.

Saya menemai beliau bersama dengan Mentri Agama Yaqut Cholil Qoumas ke Italia. Saya mendengar cerita beliau ketika menjadi teman Menteri Pujiastuti, Menteri Kelautan era Jokowi periode pertama. Beliau menyingung sedikit bercerita tentang masa sekolah di Yogya, pesantren di Krapyak, dan aktif di berbagai komunitas, tentu saja disamping di NU. Selama di Italia, beliau juga bersambung kembali pada teman dan jaringan lama, seperti Santo Agadio, dan lain-lain. Jaringan internasional dengan berbagai agama di dunia, tanpa diragukan ketika menyelnggarakan R 20 di Bali, dan juga fiqh peradaban di Surabaya. KH Yahya Cholil Staquf berwawasan global, dan memperhitungkan geopolitik, dan berbagai denominasi, kelompok, dan umat beragama di Eropa Timur, Amerika, Australia, dan Eropa. Jaringan dan kesadaran peran geopolitik tidak diragukan lagi. Perjumpaan demi perjumpaan menegaskan pemimpin kita yang kita perlukan, kita merasa beruntung mempunyai pemimpin seperti ini. Indonesia beruntung. NU beruntung. Muhammadiyah beruntung. Dunia beruntung. UIN Sunan Kalijaga beruntung.

Perjumpaan saya dengan dr. Sudibyo Markus sangat singkat. Saya tiba di kantor PP Muhammadiyah bersama dengan Ketua Senat, dan para anggota Senat, Dekan Dakwah dan Syariah. Beliau langsung bercerita tentang latar belakang yang kompleks, keluarga yang beragam iman, dan akhirnya beliau memutuskan untuk aktif di Muhammadiyah. Dr. Sudibyo dengan rendah hati menerangkan peran beliau dalam perdamaian yang lama dan melelahkan antara pemerintah Filipina dan kelompok Islam Moro. Usaha dari tahun 2008 sampai 2022. Sungguh perjuangan yang panjang. Beliau juga bercerita tentang bagaimana usaha menembus jalur Gaza untuk mengirim teamnya dengan bantuan kemanusiaan. Dr. Sudibyo Markus menggarisbawahi pentingnya keragaman dengan latar belakang beliau, pencarian spiritual, dan menemukan kemanusiaan lewat kegiatan dan komitmennya. Bukunya tentang Islam dan Barat, gereja Katolik dan Islam, merupakan usaha yang harus dilanjutkan, bagaimana antar umat berkomunikasi.

Muhammdiyah bersyukur, kita juga, Indonesia mempunyai potensi semacam ini. Beliau penasehat bagi semua kita, Indonesia, Muhammadiyah, NU, Katolik, dan manusia di dunia. Terimakasih dr. Markus.

Perjumpaan saya dengan Kardinal Ayuso sangat berkesan. Saya ditemani Romo Heru Prakoso SJ dan Dirjend Plt Bimas Katolik Adiyarto Sumardjono berdiskusi di ruangannya. Pertama menyapa dengan bahasa Arab dengan berbagai dialek, dari Mesir dan Sudan. Saya terkejut. Langsung beliau bercerita perbedaan Islam di Timur Tengah dan pengetahuan beliau tentang Indonesia. Beliau menekankan pesan perdamaian persahabatan antar manusia, dan peran agama dalam membangun peradaban. Berdiskusi cukup lama karena pengamalan beliau di Timur Tengah cukup panjang, dan ternyata mengetahui Indonesia juga lewat para muridnya, seperti Romo Heru. Indonesia bisa menjadi model bagi perdamaian karena telah meramu resep tentang bertemunya Islam dan budaya lokal. Beliau mengagumi Sukarno, Sunan Kalijaga dan sudah riset tentang Indonesia, NU dan Muhammdiyah. Pesan itu sangat jelas dan kami sangat bahagia. Anda adalah Imam bagi Katolik, UIN Sunan Kalijaga, NU, Muhammadiyah, Indonesia dan dunia. Kami siap Anda bimbing dalam berdoa dan menebar kasih kemanusiaan.

Peran Dunia Indonesia

Inilah hadiah dari UIN Sunan Kalijaga untuk Indonesia di era keterbukaan dan demokratisasi langsung dengan sistem multi-partai. Semoga anugerah ini bisa memberi makna tentang persahabatan, saling menghargai, perdamaian, kemanusiaan. Saya menjadi Rektor karena nasib dan doa semua orang. Kali ini ini yang bisa kami berikan. Kami berikan kepada Katolik, Muhammadiyah, dan NU.

Indonesia sudah saatnya diperhitungkan dan berperan lebih aktif lagi menawarkan pengalaman dalam pergulatan meramu

resep pertemuan agama dan budaya. Agama dan tradisi lokal bertemu dan bersinergi. Indonesia menjalani perubahan dari berbagai bentuk demokrasi, liberal, terpimpin, tidak langsung sistem parlementer, dan langsung sistem presidential. Semua 6 agama: Islam, yaitu NU dan Muhammadiyah, dan Katolik telah menjadi pilar sejarah Indonesia bertahan sebagai bangsa. Islam di Indonesia unik. Katolik di Indonesia unik. Hindu di Indonesia unik. Buddha di Indonesia berbeda. Konghucu di Indonesia berkarakter. Agama dan kepercayaan lain di Indonesia menyesuikan iklim tropis dang flora dan fauna kepulauan yang beragam.

Selama ini jika berbicara tentang Islam selalu ke Timur Tengah. Berbicara tentang Katolik ke Eropa atau Amerika Latin. Berbicara tentang Hindu ke India. Berbicara tentang Buddha ke Tibet, Thailand. Berbicara tentang Khonghucu ke China. Berbicara tentang agama-agama ke Timur Tengah. Mari berbicara semuanya dari sudut pandang dan pengalaman Indonesia, itu yang bisa kita tawarkan pada dunia.

Rektor UIN Sunan Kalijaga

Prof. Dr. Phil. Al Makin, S.Ag., M.A.

Rector of State Islamic University of Sunan Kalijaga Speech

at The Awarding of Honorary Doctoral Degree to Cardinal Miguel Angel Ayuso Guixot, KH Yahya Cholil Staquf, dr. Sudibyo Markus

13 Februari 2023, UIN Sunan Kalijaga Yogyakarta

The Honorable:

1. Minister of Religious Affairs, KH Yaqut Cholil Qoumas,
2. Minister of Minister of State Apparatus Empowerment and Bureaucratic Reform of the Republic of Indonesia, Abdullah Azwar Anas, M.Si.
3. Apostolic Nuncio to Indonesia, His Excellency Archbishop Piero Pioppo,
4. Governor of Yogyakarta Special Region, Sri Sultan Hamengkubuwo X.
5. Senate of State Islamic University of Sunan Kalijaga;
6. Rector, Vice Rectors, Deans, and Director,
7. General Chairman of the Central Board of Nahdlatul Ulama (PBNU) , KH Yahya Cholil Staquf,
8. Chairman of Muhammadiyah Central Board, Prof. Dr. Haedar Nasir, MSi.,
9. Prefect of the Dicastery for Interreligious Dialogue, The Holy See, Vatican, His Eminence Cardinal Miguel Angel Ayuso Guixot,

10. Advisory Board Council for International Relations of Muhammadiyah Central Board, dr. Sudibyo Markus, MSi.,
11. Journalists,
12. Ladies and gentlemen,

Assalamualaikum warahmatullahi wabarakatuh, Good morning.

Today we celebrate the awarding of honorary doctoral degrees to three religious leaders from The Catholics, Nahdlatul Ulama, and Muhammadiyah. They are respectively His Eminence Cardinal Miguel Angel Ayuso Guixot, Prefect of the Dicastery for Interreligious Dialogue, The Holy See, Vatican, KH Yahya Cholil Staquf, General Chairman of the Central Board of Nahdlatul Ulama (PBNU), and dr. Sudibyo Markus, Advisory Board Council for International Relations of Muhammadiyah Central Board.

The Honorary Doctoral Degree symbolizes significant meanings. It symbolizes a courageus step from UIN Sunan Kalijaga and our wilingness to embrace differences and harmony from three religious communities as well as our respect to their wise leaders. It does not merely symbolize the embracing of three religious traditions, but difference and plurality as a whole. Indonesia recognizes 6 (six) religions; including hundres or even thousands of existing faith groups. Leader of one religious community is a leader for all religions. As such, member of one religious community must respect and internalize the meaning of faith from other religious communities. Having a faith means being prepared for interfaith relations.

Leader of a particular religion is a leader of all religions. Therefore, Your Eminence Cardinal Ayuso, in our humble understanding, you are not only the representation of the Holy See and a leader of The Catholic Church, but also for Muslims and other religious communities. In respect, K.H Yahya, you are not only the Chairman of Nahdlatul Ulama but also protector of Muhammadiyah, the Catholic Church, Buddhists, Hindu, the Roman Christians, Konghucu, and others. As for dr. Markus, we believe that you are not only an advisor to Central Board of Muhammadiyah, but also to NU and other religions.

Our religious leaders have been giving us exemplar. Pope Francis has given us an example when His Holiness washed a Muslim immigrant. This example underlines and signifies the meaning of *Salus Extra-Eglasias,* people can achieve salvation outside of the Church, as stated in one of the *Documents of the Second Vatican Council, Nostra Aetate: Declaration on the Relation of the Church to non-Christian Religions*. Similar spirits were reflected in 2019 *Bahtsul Masail* (NU's Legal Discussion on Socio-Religious Problems) about equality between the rights of Muslims and the rights of other believers. Or long before that, KH Ahmad Shiddiq has suggested the meaning of *ukhuwah basyariyah*, which is stronger than *ukhuwwah wathaniyah,* and *ukhuwah islamiyah*. KH Agil Siradj has also repeatedly stressed this meaning. Our promovendus, dr. Sudibyo Markus has been practising the same spirits through his personal and spiritual journey, including in his own multi-faith family.

Ladies and Gentlemen,

UIN Sunan Kalijaga would humbly confirm its commitment to its educational mission, to Indonesia, to the *Ummah*, and to the world. UIN Sunan Kalijaga is and will always be the welcoming campus for all faiths, religions, ethnicities and race. We are a home of peace for all differences and diversity, where their own unique traditions and differences in religious tradition, affiliation, and expression are recognized. UIN Sunan Kalijaga is committed to be inclusive, accommodative, open, and respective to all schools, practices, denominations, organizations, and unique expression of arts, culture and religions.

The above-mentioned commitments and principals can be seen in our ‘daily business’. UIN Sunan Kalijaga has long strong friendship and close relation with Sanata Dharma Catholics University, not only because our campus is located closely, but because we have professors exchange program since the the 50s. The same applies to Universitas Kristen Duta Wacana, our exchange of lecturers and ideas still continue until today. Jogonalan Hindu temple, our neighbor, also attended to our Eid celebration. Vihara Buddha Mendut has come often to our Faculty of Ushuluddin and has partnership with Banser/Ansor around Magelang. Our students and alumni has become interfaith activists in various NGOs such as Interfidei, Percik, ICRP, Setara, Jaringan Gusdurian, Srikandi Lintas Iman, Aisyiyah, Fatayat, Muslimat, Anshor, Kokam, PMII, HMI, IMM and others.

Being the oldest and the only *unggul*-accredited Islamic university under the Ministry for Religious Affairs, UIN Sunan Kalijaga upholds the principle of diversity and plurality for Indonesia’s unity and world’s peace and has tirelessly maintained our long tradition of interfaith dialogue. In 1960s to 1970s, we initiated interfaith dialogue

under the guidance of Prof Mukti Ali, whom later appointed as Minister for Religious Affairs. We launched three pillars of harmony: harmony within the same religion with its varying schools and followers, harmony between different religious communities, and harmony between religious communities and government. These three pillars has provided a foundation of peace for our nation, since the New Order era up to this Reform era.

The three pillars of harmony can be seen in the works of our promovendus, In one of our meetings with dr. Sudibyo Markus, I learned that his network is similar with our circle of interfaith tradition, together with Dawam Raharjo, Ahmad Wahib, Nurcholish Madjid, Djohan Effendy whom later met and worked with Abdurrachman Wachid. As such, this honorary degree brings Pak Dibyo back to our UIN Sunan Kalijaga's circle. Welcome back Pak Dibyo. Similarly, Kyai Yahya Cholil Staquf, in the Ministry of Religious Affairs (MORA) National Meeting in early 2022 in Surabaya, raised the second pillar of Mukti Ali in his speech, "*perkauman*", that is, respecting and treating equally those sharing the same religion but with different religious traditions. He underlined that MORA has to be able to protect all different schools.

For UIN Sunan Kalijaga, this honorary degree for the three religious leaders asserts the long-established interfaith history in our university. Our previous rectors, Prof. Amin Abdullah, Prof Minhaji, Prof. Machasin, and Prof Yudian Wahyudi continued this tradition with their contribution at various levels. The long established interfaith history in our campus set the foundation for religious moderation, an on-going program of MORA. I believe moderation means friendship, that is the extent of friendship with other faiths, schools, and other believers. In line with this national program, UIN Sunan Kalijaga plays

an important role and to some extent, set some examples for those who walk and work in the same field.

Ladies and Gentlemen,

Indonesia, according to His Eminence Cardinal Ayuso when I met Him at The Holy City Vatican last year, is unique, particularly on how Islam, in and within Indonesian diversity, is able to blend with the existing local tradition and culture. The spirit of statehood, nationalism, and tolerance is in one breath.

We can track back this spirit to Ende, a small town in Nusa Tenggara, where our founding father Sukarno contemplated and discussed about nationalism and statehood with two Catholic priests, Gerardus Huijtink SVD and Johanes Bouma SVD. It means that the Catholics had contributed ideas long before Pancasila was explicitly stated. Five-branched breadfruit tree on the beach of Ende symbolizes the Five Pillars of Pancasila. Long before that, reflected by the existence of Hindu and Buddhist Temple in Prambanan, Sanjaya and Syailendra dynasties were not only involved in conflicts but also in compromy and harmony, as shown by the house of Syiwa, Wisnu, and Brahma which is not found in India. Additionally, the figure of Sudana at Borobudur, the biggest Buddhist temple in the world, who seeks wisdom through 53 figures, women, traders, wise men. Sudana listens to all different versions and stories.

Another example, Mgr. Sugiyopranoto is a close friend of Sukarno; Driyarkara is a close friend of Sukarno and Mukti Ali; Mangunwijaya is a close friend of Gus Dur and Nurcholish Madjid; they all built and practiced the interfaith dialogue and moderation.

Borobudur depicted pictures of diversity, so are our post-independence religious leaders and intellectuals such as Johan Effendi from Muslim, Ibu Gedong from Hindu, Teha Sumartana from Christian. Amidst the currently mushrooming identity politics and discrimination, we can refresh our spirit back to the history of plural Indonesia. Far beyond theorizing, this honorary degree event is a moment to practice respect and friendship.

Ladies and Gentlemen,

I am honored to have an opportunity to get to know in person the three religious leader awarded the honorary degrees today. I have been following KH Yahya Cholil Staquf profile for quite some time, through occasional meetings, interviews and lectures. Gus Yahya attended Kebo Ketan in Ngawi, a traditional event held by our friend Bramantyo Priyosusilo to pay respect to water springs and harmony with nature, where we met with artists, environmental and interfaith activists. Gus Yahya often attended Jamaah Kopdariyah, an interfaith dialogue event held by KH Labib and his interfaith friends.

I accompanied him together with His Honourable Minister for Religious Affairs Agama Yaqut Cholil Qoumas to Italy. I listened to him when he told me about his friendship with Ibu Susi Pujiastuti, Minister for Fisheries during President Jokowi's first term. He told me about his time in Yogya, during *nyantri* in Krapyak, and active at various organizations in addition to NU. During our visit in Italy, he reconnected with old network and friends such as Santo Agadio and others., With the success of the R-20 event in Bali and *Muktamar Fikih Peradaban* in Surabaya, KH Staquf's network across religions and faiths is unquestionably spread widely. KH Yahya Cholil Staquf has a

global vision and put into consideration geopolitical factors as well as respect for various denominations, groups, and community of believers in Erope, America, Australia and other regions. We are lucky to have such a leader. NU is lucky to have him. Muhammadiyah is lucky to have him. Indonesia is lucky to have him. The world is lucky to have him. UIN Sunan Kalijaga feels the same.

dr. Sudibyo Markus has similar outstanding profile. Soon after I met him at the office of Central Board of Muhammadiyah, together with our Senate Chairman, Senate members and the Dean of Faculty of Dakwah and of Syariah, Pak Dibyo told us about his multicultural-multifaith family and how he became involved in Muhammadiyah. He has worked tirelessly to mediate the peace between the Philippines Government and Moro groups from 2008 to 2022. He also navigated the humanitarian mission to ensure aids reach embargoed-Palestinians during Israeli attack in 2009. dr Markus emphasized the importance of respect for diversity through his background, spiritual journey and humanitarian activism. His book on *Islam and the West, the Catholic Church and Islam,* suggest that different religious communities should communicate to each other. Muhammadiyah is thankful to have him. Indonesia is thankful to have him. We are grateful to have such a leader. He is an advisor to all of us, in Indonesia, Muhammadiyah, NU, the Catholics, and the world. Thank you dr. Markus.

His Eminence Cardinal Ayuso leaves a strong impression to me when I met Him in Vatican. Accompanied by Romo Heru Prakoso SJ and Dirjen Plt Bimas Katolik Adiyarto Sumardjono, I had a chance to have a discussion with him in his office. He greeted me in Arabics with various dialects, from Egypt to Sudan. I was surprised. He then told me about Islam in the Middle East and his knowledge about Islam Indonesia, obtained among others from his student Romo Heru. He emphasized the message of peace among humankind and the role of

religion in building civilization. His Eminence admired Sukarno, Sunan Kalijaga and have done research on Indonesia, NU and Muhammadiyah, which made us proud. From him, I have an impression that Indonesia can be a model for world peace because our culture and tradition has proven to coexisted with Islam. Cardinal Ayuso, you are the leader for The Catholics, UIN Sunan Kalijaga, NU, Muhammadiyah, Indonesia and the world. Teach us how to spread the love for humanity.

Ladies and Gentlemen,

It is time for Indonesia to play more significant roles in offering the harmonious relations between religion and culture to the world, where religion and local traditions meet and sinergize. Indonesia has been through various forms of political system from liberal, guided democracy, to current presidential election. NU, Muhammadiyah, and the Catholics have become the pillar on which Indonesia is built and survived.

When talking about Islam, many people still refer to Islam in the Middle East. Many still refer to Europe or Latin America for Catholics. Or India when referring to Hindu. Others refer to Tibet or Thailand when it is about Buddhism. Or to China, when we talk about Khonghucu. Islam in Indonesia is unique. The Catholics in Indonesia is unique. Hindu in Indonesia is unique. Buddhism in Indonesia is unique. Konghucu in Indonesia has its own characters. Religion and other faiths in Indonesia adjust to tropical climate and archipelago’s rich biodiversity.

This Honorary Degree award is a present from UIN Sunan Kalijaga to Indonesia in the era of openness and multi-parties'democracy. We hope this awarding serves as a symbol for friendship, mutual respect, peace, and humanity. This is what we can give back to the Catholics, Muhammadiyah, NU, Indonesia and the world.

Let's make conversation from the perspective and experience of Indonesia. This is what we should offer to the world.

Thank you very much.

Wassalamualaikum warahmatullahi wabarakatuh.

Sambutan Menteri Agama RI

dalam Rangka Penganugerahan Gelar Doktor Honoris Causa kepada KH Yahya Cholil Staquf (PBNU), dr. Sudibyo Markus (PP Muhammadiyah), Kardinal Miguel Angel Ayuso Guixot (Vatikan)

H. Yaqut Cholil Qoumas

Para hadirin

Mas Rektor UIN Sunan Kalijaga

Senat Universitas

Semua tamu undangan (Mentri, pejabat eselon I, II, dan lain-lain, Rektor, pejabat daerah, para ulama, uskup, pendeta, bhiksu, pedanda)

Assalamu'alaikum warahmatullahi wabarakatuh

Salam Sejahtera untuk Kita Semua

Om Swastiastu

Namo Buddhaya

Rahayu

Mari bersyukur kepada Allah SWT. Sholawat serta salam kepada junjungan kita Nabi Muhammad SAW.

Saya senang dengan penganugerahan hari ini, tiga pemimpin agama yang bijak dari tiga umat utama: Kardinal Migual Angel Ayuso Guixot dari Vatikan, dr. Sudibyo Markus dari PP Muhammadiyah, dan KH Yahya Cholil Staquf dari PBNU. Ini tidak hanya bagi tiga pemimpin itu dan juga lebih dari tiga umat itu, NU, Muhammadiyah dan Katolik, tetapi bagi keragaman dan perbedaan dalam spirit antar iman, sebagai ciri khas UIN Sunan Kalijaga. Begitu saya mengenal Mas Rektor UIN Sunan Kalijaga, Mas Al Makin.

UIN Sunan Kalijaga telah lama menggarap dialog antar iman yang juga konon menjadi fondasi dan bertemunya banyak tokoh antar iman di Indonesia. Tentu mazhab Yogyakarta, seperti Masdar Mas'udy dengan fiqh kemajuannya terutama tentang haji, Slamet Effendy Yusuf dengan keluasan pergaulan, dialog antar iman dengan Djohan Effendi, Dawam Raharjo, diasuh oleh Mukti Ali, Nurcholish Madjid bertemu dengan kelompok KH Abdurrachman Wahid, Gus Dur, dengan teman-temannya seperti Sastro Ngatawi dengan gerakan keseniannya, Hakim. Saat ini Jaringan Gusdurian dibawah Alissa Wahid juga banyak alumni UIN Sunan Kalijaga terlibat. UIN Yogyakarta mempunyai tradisi dialog antar iman yang lama karena lingkungannya yang beragam dan karena perbedaan para mahasiswa dan civitas akademika yang unik dari seluruh Nusantara saling bekerjasama dan bergotong royong membangun tradisi intelektual dan akademik yang terbuka.

Berikut ini saya kembali pada tradisi yang saya pegang dalam dialog antar iman. Saya ingatkan KH Hasyim Asy'arie hadratus Syaikh pendiri NU, mengatakan kurang lebih begini:

> *Jangan Jadikan perbedaan pendapat sebagai sebab perpecahan dan permusuhan. Karena yang demikian itu merupakan kejahatan besar yang bisa meruntuhkan bangunan masyarakat, dan menutup pintu kebaikan di penjuru mana saja.*

Yang kita lakukan hari ini menganugerahi tiga pemimpin umat bukti kita menuruti dan *ngestoaken dawuh* Mbah Yai Hasyim Asy'arie bahwa perbedaan iman bukan penghalan kita, dan tidak pada permusuhan. Tetapi hari ini saya saksikan perbedaan ini justru menjadi fondasi kebersamaan untuk membangun kampus, bangsa dan dunia.

Saya lanjutkan kutipan dawuh Mbah Yai Hasyim Asy'arie: "Sungguh, pertikaian, saling menghina dan fanatik madzhab adalah musibah yang nyata dan kerugian yang besar." Ini sudah kita tegaskan selama ini. Dalam raker di Surabaya moderasi beragama, dan tahun toleransi masih merupakan prioritas kami. Kami tegaskan ke seluruh Perguruan Tinggi, Satker, dan Kanwil bahwa spirit moderasi beragama harus menjadi fondasi kita bergerak. Harlah 100 NU di Sidoarjo deklarasi yang dibacakan oleh Yenny Wachid dan KH Mustofa Bisri mengelorakan kemanusiaan adalah lanjutan dari sikap moderat, tidak toleransi pada intoleransi seperti pendirian khilafah. Pak Presiden Jokowi juga demikian menegaskan peran NU sebagai pilar bangsa bersama umat dan organisasi lain di Indonesia.

Begitu juga KH Hasyim Asy'arie menegaskan: "Dakwah dengan cara memusuhi seperti orang membangun kota, tetapi merobohkan istananya". Mari kita bangun persaudaaraan. Dengan gelar honoris kausa ini UIN Sunan Kalijaga telah memberi praktik yang baik, tidak hanya teori atau diskusi di kelas dan seminar. UIN Sunan Kalijaga telah menggali kembali tradisi lamanya.

Saya juga mengingat pesan KH Ahmad Siddiq seorang tokoh, alim dari Jember, yang menjadi rais Am PBNU setelah muktamar ke 27 dan terutama menjelang muktamar ke 28 mengenalkan trilogi ukhuwah: *ukhuwah Islamiyah*, *ukhuwah wathaniyah* dan *ukhuwah basyariyah*.

Yang pertama, *ukhuwah Islamiyah*, tentu sesuai dalam konteks era Orde Baru waktu itu dan tentu masih relevan sekarang dalam konteks reformasi, bahwa sesama kelompok dalam umat Islam

harus saling memahami, berkolaborasi, gotong royong dan bekerjasama. *Ukhuwah Islamiyah* dalam Kementerian Agama dibawah kepemimpinan saat ini selalu berusaha menjalin persaudaraan antar anak bangsa. Anak bangsa yang terbaik akan memimpin dan kita dukung. Dalam Raker Kementerian Agama minggu lalu di Surabaya saya tegaskan juga, bahwa kejujuran, kebersihan dan semangat bekerjasama antar kita harus kita pertahankan. *Ukhuwah Islamiyah* harus menjadi landasan kita.

Yang kedua, *ukhuwah wathaniyah* adalah ikatan kebangsaan yang meliputi semua agama di Indonesia. Kita tegaskan bahwa kementerian Agama bukan milik satu agama, tetapi kementerian ini untuk semua agama. Kementerian agama mengayomi dan melayani semua umat beragama tanpa pandang bulu.

Gelar honoris kausa ini menegaskan visi dan misi kampus tetapi sekaligus tafsir baik menurut tradisi dan wacana akademik yang telah lama tumbuh dan berkembang di UIN Sunan Kalijaga. Terimakasih semua undangan, mari jalin persatuan, kerukunan, dan kolaborasi antar umat beragama.

Wallahu muwafiq ila aqwami attariq

Mentri Agama RI

H Yaqut Cholil Qoumas

Minister of Religious Affairs of the Republic Indonesia Speech at The Awarding of Honorary Doctoral Degree to Cardinal Miguel Angel Ayuso Guixot, KH Yahya Cholil Staquf, dr. Sudibyo Markus

H. Yaqut Cholil Qoumas

Ladies and Gentlemen

Rector of UIN Sunan Kalijaga

University Senate

All invited guests (Ministers, officials of echelon I, II, etc., Rector, regional officials, scholars, bishops, priests, monks, pedanda)

Assalamu'alaikum warahmatullahi wabarakatuh

Salam Sejahtera untuk Kita Semua

Om Swastiastu

Namo Buddhaya

Rahayu

Let us give thanks to Allah SWT. Sholawat and greetings to our great Prophet Muhammad SAW.

I am pleased with today's bestowal of three wise religious leaders from the three largest communities: Cardinal Migual Angel Ayuso Guixot from the Vatican, Dr. Sudibyo Markus from Muhammadiyah, and KH Yahya Cholil Staquf from Nahdatul Ulama. This bestowal is not only for the three leaders with their

communities- NU, Muhammadiyah, and Catholics- but also for the diversity and differences in the spirit of interfaith, which is the hallmark of UIN Sunan Kalijaga. That's when I got to know the Rector of UIN Sunan Kalijaga, Mas Al Makin.

UIN Sunan Kalijaga has long worked on interfaith dialogue, which is also said to be the foundation and meeting of many interfaith figures in Indonesia. From the Yogyakarta school, those figures are such as Masdar Mas'udy with his fiqh progress, especially regarding hajj; Slamet Effendy Yusuf with his broad network; Djohan Effendi with his interfaith dialogue; Dawam Raharjo, whom Mukti Ali raised; Nurcholish Madjid's closedness with the KH Abdurrachman Wahid group; Gus Dur with his friends like Sastro Ngatawi with his artistic movement, Hakim. Currently, the Gusdurian Network under Alissa Wahid also involves many UIN Sunan Kalijaga alumni.

UIN Yogyakarta has a long tradition of inter-faith dialogue because of its diverse environment and unique students, as well as the academic community from all over the archipelago who work together to build an open intellectual and academic tradition.

Here I return to the tradition of interfaith dialogue. KH Hasyim Asy'arie hadratus Shaykh, the founder of Nahdatul Ulama, said:

Don't make differences of opinion a cause of division and enmity because that is a big crime that can tear down the structure of society and close the door to goodness in any direction.

Today, bestowing these three religious community leaders the honorary title is evidence that we are obeying and amening Mbah Yai Hasyim Asy'arie's claim that differences in faith are not a barrier to our togetherness. Differences must not create enmity between us. Today, I witness that these differences have become the foundation of our togetherness

Mbah Yai Hasyim Asy'arie's once said: "Indeed, conflict, mutual insults, and fanatics of schools of thought are a real disaster

and a big loss." We have emphasized this so far. In the meeting in Surabaya, moderation in religion and tolerance are still our priorities. We emphasize to all campuses, work units, and regional offices that the spirit of moderation in religion must be the foundation for our activities. On the 100th Anniversary of Nahdatul Ulama in Sidoarjo, the declaration read by Yenny Wachid and KH Mustofa Bisri extolling humanity is a continuation of a moderate attitude, an act against intolerance, such as the establishment of a caliphate. President Joko Widodo also emphasized the role of Nahdatul Ulama as the pillar of the nation, along with the communities and other organizations in Indonesia.

Likewise, KH Hasyim Asy'arie emphasized: "Dakwah by way of hostility is like a person building a city but tearing down his palace." Let us build brotherhood. With this honoris causa title UIN Sunan Kalijaga has given the best practice, not just theory or discussion in class and seminars. UIN Sunan Kalijaga has explored its old traditions.

I also remember the message from KH Ahmad Siddiq, a figure, an alim from Jember, who became the Rais Am of Nahdatul Ulama after the 27th congress and especially approaching the 28th congress, to introduce a trilogy of ukhuwah: ukhuwah Islamiyah, ukhuwah wathaniyah and ukhuwah basyariyah.

The first, ukhuwah Islamiyah, was appropriate in the context of the New Order Era at that time and is still relevant today in the context of the Reformation Era, that fellow groups within the Muslim community must understand each other, collaborate, and work together. Ukhuwah Islamiyah in the Ministry of Religious Affairs, under the current leadership, has always tried to establish brotherhood among the children of the nation. The nation's best children will lead, and we will support them. In last week's Ministry of Religious Affairs meeting in Surabaya, I emphasized that we must maintain honesty, cleanliness, and the spirit of cooperation between us. Ukhuwah Islamiyah must be our foundation.

Second, ukhuwah wathaniyah is a national bond that includes all religions in Indonesia. We emphasize that the Ministry of Religious Affairs does not belong to one religion, but this ministry is for all faiths. The Ministry of Religious Affairs protects and serves all religious people without discrimination.

This honoris causa title confirms the vision and mission of the campus, and it is also a reasonable interpretation according to tradition and academic discourse that has long grown and developed at UIN Sunan Kalijaga. Thank you all for the wonderful invitations. Let us establish unity, harmony, and collaboration among religious communities.

Wallahu muwafiq ila aqwami attariq

the Minister of Religious Affairs of the Republic of Indonesia

H Yaqut Cholil Qoumas

Sambutan Promotor

dalam Rangka Penganugerahan Gelar Doktor Honoris Causa kepada KH Yahya Cholil Staquf (PBNU), dr. Sudibyo Markus (PP Muhammadiyah), Kardinal Miguel Angel Ayuso Guixot (Vatikan)

Agama diyakini sebagai jalan yang sebenar-benarnya bagi para pemeluknya dalam manapaki kehidupan di atas bumi. Dengan menjalankan agama, orang membuat hidupnya bermakna. Iman kepada Tuhan tidak hanya membuatnya teguh dalam menghadapi berbagai penderitaan dan kesulitan hidup, tetapi juga memberi arah bagi perjalanan hidupnya dan menahan diri dari dorongan dan godaan nafsu. Akan tetapi, dalam perjalanan sejarah umat manusia tidak jarang agama diamalkan secara eksklusif sehingga membuat penganutnya tidak memperhatikan orang-orang di luar komunitas keagamaan mereka sendiri. Lebih parah lagi, banyak konflik dan tindakan destruktif yang dibungkus dengan agama dalam bentuknya yang justru merendahkan manusia. Demikian pula tindakan penolakan dari pemeluk agama yang satu terhadap keberadaan orang-orang yang menganut agama lain.

Penandatanganan dokumen Abu Dhabi tentang Persaudaraan Umat Manusia demi Perdamaian Dunia dan Hidup Bersama atau "The Document on Human Fraternity for World Peace and Living Together", atau وثيقة الأخوة الإنسانية من أجل السلام العالمي والعيش المشترك, oleh Paus Fransiskus bersama Imam Besar Al-Azhar, Sheikh Ahmed el-Tayeb, pada 4 Februari 2019, merupakan peristiwa monumental. Dokumen ini merupakan seruan kepada umat manusia di seluruh dunia untuk mengingat kenyataan bahwa setiap manusia adalah saudara yang satu dengan lainnya dan karenanya mesti saling memperhatikan dan meneguhkan. Hal itu mengajak kita untuk kembali kepada misi agama, yakni

memanusiakan manusia. Agama semestinya dijalankan sedemikian rupa sehingga merupakan berkah bagi kemanusiaan, bukan justru menimbulkan banyak persoalan dan tindakan destruktif. Kemudian, terhadap kekuatan-kekuatan lain yang menentukan sejarah dan suasana kehidupan, seperti politik, ekonomi, militer dan budaya, agama semestinya secara aktif mengingatkan akan keadilan dalam hubungan antar sesama manusia dan kehormatan bagi setiap orang serta kebersamaan bagi semua.

Sebenarnyalah tidak mudah mengembalikan agama kepada misinya sebagai pembimbing manusia dalam menjalani kehidupan dan mempertahankan sikap beragama yang tidak melupakan perhatian kepada orang lain di luar komunitas keagamaan. Selalu saja ada godaan untuk memenangkan kelompok sendiri atas kelompok lain dan dorongan sering kali sangat besar dari orang-orang seagama untuk mendominasi kehidupan bersama. Gereja Katholik dan komunitas Muslim Sunni dengan Muhammadiyah dan Nahdlatul Ulama sebagai representasinya di Indonesia, telah melakukan tindakan yang luar biasa berani: pernyataan bahwa seluruh manusia adalah saudara satu sama lain dan karenanya mesti saling memperhatikan dan perjalanan peradaban mesti diarahkan kepada terbentuknya sebuah masyarakat dunia yang di dalamnya tidak ada orang kehilangan kemerdekaan dan kehormatan sebagai manusia.

Tiga tokoh yang kami promosikan untuk dianugerahi gelar doktor kehormatan pada pagi hari ini telah menunjukkan karya yang luar biasa dalam bidang kemanusiaan yang melintasi ruang komunitas masing-masing, dalam kapasitas sebagai representasi dari Gereja Katholik, Muhammadiyah dan Nahdlatul Ulama. Karya itu berupa tindakan dan pemikiran yang ditujukan baik ke dalam komunitas sendiri maupun ke luar. Kedalam, mereka merupakan bagian dari usaha untuk mempertahankan sikap moderat dan tidak mengangkangi kebenaran dalam beragama. Ke luar, mereka berperan besar dalam memberikan perhatian dan pelayanan

kepada orang-orang malang yang terlupakan; serta mengingatkan kekuatan-kekuatan kunci untuk menjalankan ruang hidup bersama yang berkeadilan dan menjamin martabat setiap insan.

Ketiga tokoh yang pagi akan dianugerahi gelar doktor honoris causa adalah (diurutkan sesuai abjad):

1. Kardinal Miguel Ángel Ayuso Guixot, MCCJ

Lahir di Seville, Spanyol, pada 17 Juni 1952, Kardinal Ayuso mengucapkan kaul abadi sebagai anggota Comboni Missionaries of the Heart of Jesus pada 2 Mei 1980 dan ditahbiskan sebagai imam pada 20 September 1982. Mengabdikan diri sebagai pelayan Gereja Katolik, beliau diangkat menjadi kardinal pada 5 Oktober 2019. Lulus kajian Arab dan Islam dari Institut Kepausan untuk Kajian Arab dan Islam (Pontifical Institute of Arab and Islamic Studies, PISAI, Roma), beliau bertugas sebagai misionaris di Mesir dan Sudan dari 1982 s.d. 2002 seraya mengajar Kajian Islam di Khartoum dan Kairo, sebelum memimpin PISAI (2005-2012). Gelar doktor dalam bidang teologi dogmatik diperoleh pada tahun 2000 dari Universitas Granada.

Kardinal Ayuso memimpin banyak dialog antar agama di Mesir, Sunan, Kenya, Etiopia dan Mozambique, dan diangkat sebagai penasehat Dewan Kepausan untuk Dialog antar Agama (Pontifical Council for Interreligious Dialogue, PISAI) sejak 2007, sebelum ditetapkan sebagai sekretaris dewan pada tahun 2012 dan selanjutnya Presiden dewan pada 2019. Sejak 2012 beliau merupakan wakil Lembaga Kepausan sebagai salaah seorang direktur dalam Pusat International Raja Abdullah untuk Dialog antar Agama dan Budaya (King Abdullah International Centre for Interreligious and Intercultural Dialogue, KAICIID, di Wina).

Peran beliau sangat besar dalam pertemuan-pertemuan antara pihak Kepausan dan Al-Azhar yang bermuara pada penandatanganan dokumen Abu Dhabi.

Kardinal Ayuso menyebarkan pokok-pokok pikiran di berbagai kesempatan berkenaan dengan persaudaraan antara umat manusia dan kerjasama untuk membuat semua penghuni bumi dapat hidup secara terhormat dalam kebebasan. Di antaranya adalah noktah-noktah sebagai berikut:

1) solidaritas dan empati kepada orang yang menderita, apa pun agamanya
2) kesatuan umat manusia dengan kesadaran bahwa semua orang bersaudara,
3) pengembangan budaya perjumpaan,
4) dialog dalam menyelesaikan masalah hubungan antar individu atau kelompok,
5) pembangunan dunia baru dengan fondasi persaudaraan dan kerjasama, serta
6) usaha setiap orang yang berkemauan baik untuk berusaha mewujudkan kebaikan untuk semua.

2. dr. Sudibyo Markus, MBA

Lahir di Pare Kediri, Jawa Timur, 24 Oktober 1941, Sudibyo Markus menyelesaikan pendidikan dokter di FK UGM pada tahun 1972 dan memperoleh gelar MBA dari STIE Trianandra Jakarta / Hogeschool Utrecht (HU), Negeri Belanda, tahun 1997. Aktif dalam Persyarikatan Muhammadiyah sejak usia muda, Sudibyo mendirikan Ikatan Mahasiswa Muhammadiyah (IMM) pada tahun 1964 dan menjabat sebagai Ketua Umumnya sampai tahun 1970. Kemudian beliau menjadi Ketua Majelis PKU (Pemeliharaan Kesehatan Umat) Muhammadiyah tahun 1995-2005; Ketua Pengurus Pusat (PP) Muhammadiyah, 2005-2010; kemudian Wakil Ketua Lembaga Hubungan Luar Negeri PP Muhammadiyah, 2010-

2022; dan anggota Dewan Pakar Lembaga Hubungan Luar Negeri PP Muhammadiyah (2022-2027).

Mewakili Muhammadiyah, Sudibyo aktif dalam kegiatan kemanusiaan, bekerjasama dengan LSM kemanusiaan dari beberapa negara Asia dan Eropa. Beliau ikut mendirikan Forum Kemanusiaan Internasional, terdaftar di Komisi Amal Inggris dan Wales, London. Dia juga mengambil bagian aktif dalam dialog antaragama di tingkat internasional dan tingkat daerah. Sudibyo juga aktif menjadi anggota di International Council of Voluntary Organization (ICVO) yang berpusat di kota Geneva, Swiss, Civicus International NGOs Alliances yang berpusat di Johannesburg, Afrika Selatan, serta aktif di International Federation of NGO.

Sebagai aktivis Muhammadiyah beliau menganut ide-ide keagamaan sebagai berikut:

Di antara tujuan agama adalah menciptakan kedamaian dan kesejahteraan hidup di dunia dan akhirat. Kesejahteraan hidup di dunia mesti diusahakan untuk semua orang dan mesti dilakukan dedngan kesatuan tindakan (common action) dan kesatuan visi besar (common word) sebagai kerangka mewujudkan kemanusiaan universal. Baginya, keberhasilan agenda humanitarian perlu dirancang melalui tata kelola modal sosial. Artinya, tindakan-tindakan kolaboratif, inovatif dan integratif antar kekuatan sipil adalah kunci menghadapi kekerasan global kontemporer.

Konflik peradaban antara Barat dan Islam selama empat belas abad, sebenarnya bukanlah perang antar agama, melainkan perebutan hegemoni dan pemenangan kepentingan-kepentingan masing-masing pihak. Untuk menyelesaikan konflik-konflik itu dan pengaruhnya dalam hubungan antara kedua belah pihak, diperlukan Re-Envisioning, membangun kembali visi kemanusiaan universal.

Menurut Sudibyo, Muhammadiyah mesti memperluas misi kemanusiaan dalam beragam bentuk. Misi itu tidak boleh berhenti pada tindakan-tindakan bantuan dan filantropis, melainkan juga rekonsiliasi konflik, perdamaian dunia hingga mitigasi kebencanaan; merentang dari problem sosial, ekonomi, politik hingga ekologi.

3. K.H. Yahya Staquf

Lahir di Rembang, Jawa Tengah pada 16 Februari 1966, K.H. Yahya Tsaquf berkembang di lingkungan pesantren tradisional Roudlotut Tholibin, Leteh di kota kelahirannya. Mengikuti jejak ayah dan pamannya, Gus Yahya nyantri di Pesantren Krapyak Yogyakarta sembari mengambil kuliah Ilmu Sosial dan Politik di Universitas Gadjah Mada.

Sebelum terpilih sebagai Ketua Umum Pengurus Besar Nahdlatul Ulama (PBNU, 2020), beliau menjabat Katib 'Am Syuriah (2015-2020) organisasi yang sama dan juru bicara Presiden RI KH. Abdurrahman Wahid (Gus Dur) (2000-2001). Gus Yahya sejak 2018 merupakan anggota Wantimpres (Dewan Pertimbangan Presiden).

Selain sebagai salah satu tokoh yang berperan dalam pendirian Bayt Ar-Rahmah Li ad-Da'wa Al-Islamiyah Rahmatan li Al-alamin di California, Amerika Serikat pada tahun 2014, Gus Yahya juga merupakan salah satu tenaga ahli perumus kebijakan pada "Dewan Eksekutif Agama-agama di Amerika Serikat – Indonesia". Yang pertama adalah lembaga keagamaan yang mengkaji agama Islam untuk perdamaian dan rahmat dunia, sedangkan yang kedua didirikan berdasarkan perjanjian bilateral yang ditandatangani oleh Presiden Obama dan Presiden Jokowi pada Oktober 2015 untuk menjalin kemitraan strategis antara Amerika Serikat dan Indonesia.

Gus Yahya pernah mengambil langkah kontroversial dengan menghadiri undangan American Jewish Committee (AJC) Global Forum di Israel tahun 2018. Di situ dia menyuarakan konsep rahmat, sebagai solusi bagi konflik dunia, termasuk konflik yang disebabkan agama. Ia menawarkan perdamaian dunia melalui jalur-jalur penguatan pemahaman agama yang damai.

Di antara ide-ide yang disebarkannya adalah:

Perdamaian dunia melalui jalur-jalur penguatan pemahaman agama yang damai. nilai luhur agama harus dipraktikkan dalam menciptakan perdamaian. Salah satunya adalah konsep rahmah, sebagai solusi bagi konflik dunia, termasuk konflik yang disebabkan agama. "Rahmat" dimaknainya sebagai kasih sayang kepada umat manusia di dunia, tidak peduli apa pun agama yang dianut.

Pendekatan dialog dan mempraktikkan nilai ajaran agama bahwa agama mengajarkan perdamaian dan melarang kekerasan, apalagi kekerasan atas nama agama. Agama manapun melarang kekerasan dan tidak boleh menindas kehormatan manusia.

Sesama manusia harus saling memanusiakan, meskipun terjadi perbedaan agama, ras, suku, budaya dan asal usul. manusia diciptakan oleh Tuhan itu harus saling memanusiakan artinya manusia di alam raya ini harus memiliki komitmen untuk menghargai predikat sebagai manusia dan tidak boleh dijajah, disakiti, dibunuh, dibully, diperangi, dirundung kemalangan, atau dihina.

Mengenai bangkitnya nasionalisme religius yang dirasakan sementara orang akan mengancam kehidupan bersama, Gus Yahya mengatakan bahwa hal itu merupakan bagian metode untuk pertahanan ketika suatu kelompok agama yang biasanya merupakan mayoritas di negaranya merasa terancam secara budaya. Kebangkitan ini tidak terelakkan karena dunia tengah bergulat dalam persaingan antar-nilai untuk menentukan corak

peradaban di masa depan. Selain itu, dinamika internasional telah mengarah pada perwujudan satu peradaban global yang tunggal dan saling berbaur. Pihaknya mempertegas bahwa persaingan yang sengit ini berpotensi besar memicu permusuhan dan kekerasan. Karena itu, dunia harus membangun konsensus atas nilai-nilai bersama agar semua pihak yang berbeda beda dapat hidup berdampingan secara damai. Nilai-nilai tradisional yang menghambat eksistensi damai pun layak untuk diubah.

Selanjutnya, kiranya perlu dinyatakan bahwa UIN Sunan Kalijaga Yogyakarta, sebagai bagian dari penyelenggara pemerintahan di negeri ini, mesti mengembangkan dan menyebar-nyebarkan paham keagamaan yang menghargai sesama dan ikut serta dalam membangun peradaban yang memberi ruang pada setiap anak manusia untuk hidup secara bermartabat dan jauh dari ketakutan. Adanya orang-orang dan pihak-pihak lain yang berbuat untuk mewujudkan keadaan yang diimpikan itu mesti pastilah akan meneguhkan lembaga pendidikan ini dalam menjalankan salah satu misinya.

Karena itu, saya atas nama tim promotor mengusulkan kepada Rektor dalam sidang Senat ini untuk menganugerahkan gelar Doktor Kehormatan kepada ketiga tokoh yang telah berusaha dengan sangat keras untuk meneguhkan pemahaman agama yang melayani tidak hanya orang-orang yang berada di dalam komunitas keagamaan, melainkan juga orang-orang lain yang memerlukan, dan menghargai kemanusiaan.

Yogyakarta, 13 Februari 2023.

Atas nama Tim Promotor,

Prof. Dr. Machasin

Promoter's Speech

at The Awarding of Honorary Doctoral Degree to Cardinal Miguel Angel Ayuso Guixot, KH Yahya Cholil Staquf, dr. Sudibyo Markus

13 Februari 2023, UIN Sunan Kalijaga Yogyakarta

Religion is believed to be the correct path for its adherents to live life on earth. Practicing religion makes one's life meaningful. Faith in God not only made him firm in the face of life's various sufferings and difficulties but also gave direction to his life's journey and refrained from the impulses and temptations of lust. However, in the course of the history of humanity, religion is often exclusively practiced, thus making its adherents not pay attention to people outside its religious community. To make matters worse, many conflicts and destructive actions wrapped in religion are demeaning to people. Similar to the act of one religion's adherents rejecting the existence of another religion's believers.

The signing of the Abu Dhabi document "Persaudaraan Umat Manusia Demi Perdamaian Dunia dan Hidup Bersama" or "The Document on Human Fraternity for World Peace and Living Together", or وثيقة الأخوة الإنسانية من أجل السلام العالمي والعيش المشترك, by Paus Fransiskus or Pope Francis with the Grand Imam of Al-Azhar, Sheikh Ahmed el-Tayeb, on February 4, 2019, was a monumental event. This document is a solicitation to humanity around the world for Remembering that every human being is another's brother, we ought to be considerate and edifying to one another. It invites us to return to the mission of religion, which is to humanize people. Religion should be applied to make it a blessing to humanity rather than a source of many difficulties and destructive deeds. Then, to other forces that determine the history and

atmosphere of life, such as politics, economy, military, and culture, religion should actively remind us of justice in human relations and honor for everyone, and togetherness for all.

It is not easy to return religion to its mission as a human guide in living life and maintaining a religious attitude that does not forget the attention of others outside the religious community. There is always a temptation to win over one's group, and often people of the same faith give a great impetus to dominate life together. The Catholic Church and the Sunni Muslim community with Muhammadiyah and Nahdlatul Ulama as its representation in Indonesia, have committed an extraordinarily bold act: the statement that all human beings are brothers and sisters to each other and therefore must pay attention to each other and the course of civilization must be directed towards the formation of a world society in which no one loses independence and honor as human beings.

The three figures we promoted be given honorary doctorates this morning have demonstrated outstanding work in the field of humanity that crosses the spaces of their respective societies, in capacities as representations of the Catholic Church, Muhammadiyah, and Nahdlatul Ulama. The work is in the form of actions and thoughts aimed both within one's community and outwardly. Inwardly, they are part of an effort to maintain a moderate attitude and not straddle the truth in religion. Outwardly, they played a significant role in drawing attention to and serving the unfortunate forgotten ones, reminding important forces to maintain an equitable and dignified shared living space for all.

The three figures who will be awarded the title of doctor honoris causa are:

1. Kardinal Miguel Ángel Ayuso Guixot, MCCJ

Born in Seville, Spain, on June 17, 1952, Cardinal Ayuso made his eternal vows as a member of the Comboni Missionaries of the Heart

of Jesus on May 2, 1980, and was ordained a priest on September 20, 1982. Devoted to being a minister of the Catholic Church, he was made a cardinal on October 5, 2019. After graduating from the Pontifical Institute of Arab and Islamic Studies (PISAI, Rome), he served as a missionary in Egypt and Sudan from 1982 to 2002 while teaching Islamic Studies in Khartoum and Cairo, before leading PISAI (2005-2012). He earned his doctorate in dogmatic theology in 2000 from the University of Granada.

Cardinal Ayuso led many interfaith dialogues in Egypt, Sunan, Kenya, Ethiopia, and Mozambique, and was appointed advisor to the Pontifical Council for Interreligious Dialogue (PISAI) in 2007 before being appointed secretary of the council in 2012, and subsequently President of the council in 2019. Since 2012 he has been a representative of the Pontifical Institute as a director at the King Abdullah International Centre for Interreligious and Intercultural Dialogue (KAICIID) in Vienna.

His role was significant in the meetings between the Papal and Al-Azhar sides led to the signing of the Abu Dhabi document.

Cardinal Ayuso spread the points of mind on various occasions concerning brotherhood between humanity and cooperation to make all the inhabitants of the earth able to live honorably in freedom. Among these are the following:

1) solidarity and empathy for the suffering person, regardless of religion

2) the unity of humanity with the realization that all people are brothers,

3) the development of a culture of encounters,

4) dialogue in solving the problem of relations between individuals or groups,

5) the construction of a new world with a foundation of brotherhood and cooperation, as well as

6) the efforts of every good-willed person to strive to bring about good for all

2. dr. Sudibyo Markus, MBA

Born in Pare Kediri, East Java, on October 24, 1941, Sudibyo Markus completed his medical education at FK UGM in 1972 and obtained his MBA from STIE Trianandra Jakarta / Hogeschool Utrecht (HU), The Netherlands, in 1997. Active in the Muhammadiyah Association from a young age, Sudibyo founded the Muhammadiyah Student Association (IMM) in 1964 and served as its General Chairman until 1970. Then he became the Chairman of the Muhammadiyah PKU (People's Health Maintenance) Assembly in 1995-2005; Chairman of the Central Board (PP) Muhammadiyah, 2005-2010; then Deputy Chairman of the Foreign Relations Institute of PP Muhammadiyah, 2010-2022; and member of the Expert Council of the Institute for Foreign Relations PP Muhammadiyah (2022-2027).

Representing Muhammadiyah, Sudibyo is active in humanitarian activities, collaborating with humanitarian NGOs from several Asian and European countries. He co-founded the International Humanitarian Forum, registered with the Charity Commission of England and Wales, London. He is also active in interfaith dialogue at the international and regional levels. Sudibyo is also an active member of the International Council of Voluntary Organization (ICVO) based in the city of Geneva, Switzerland, Civicus International NGOs Alliances based in Johannesburg, South Africa, and active in the International Federation of NGOs.

As a Muhammadiyah activist, he adhered to the following religious ideas :

Among the goals of religion is to create peace and well-being of life in the world and the Hereafter. The well-being of life in the world must be sought for all people and be done with the unity of

common action and the unity of the vision (common word) as a framework for realizing universal humanity. For him, the success of the humanitarian agenda needs to be creat through social capital governance. That is, collaborative, innovative, and integrative actions between civilian forces are key to confronting contemporary global violence.

The conflict of civilization between the West and Islam for fourteen centuries is not a war between religions but a struggle for hegemony and the victory of the interests of each side. To resolve those conflicts and their influence on the relationship between the two sides, it is necessary to Re-Envisioning and rebuild the vision of universal humanity.

The conflict of civilization between the West and Islam for fourteen centuries is not a war between religions, but a struggle for hegemony and the victory of the interests of each side. To resolve those conflicts and their influence on the relationship between the two sides, it is necessary to Re-Envisioning and rebuild the vision of universal humanity.

According to Sudibyo, Muhammadiyah must expand its humanitarian mission in various forms. This mission must not stop at relief and philanthropic measures, but also conflict reconciliation, world peace, and disaster mitigation; stretching from social, economic, and political to ecological problems.

3. K.H. Yahya Tsaquf

Born in Rembang, Central Java on February 16, 1966, K.H. Yahya Tsaquf developed in the traditional pesantren neighborhood of Roudlotut Tholibin, Leteh in his hometown. Following in the footsteps of his father and uncle, Gus Yahya once studied (we used to call it "Nyantri") at Pesantren Krapyak Yogyakarta while studying Social and Political Sciences at Gadjah Mada University.

Before being elected as Chairman of the Nahdlatul Ulama Executive Board (PBNU, 2020), he served as Katib 'Am Syuriah

(2015-2020) of the same organization and spokesperson for the President of the Republic of Indonesia KH. Abdurrahman Wahid (Gus Dur) (2000-2001). Gus Yahya since 2018 is a member of Wantimpres (Presidential Advisory Council).

Apart from being one of the figures who played a role in the establishment of Bayt Ar-Rahmah Li ad-Da'wa Al-Islamiyah Rahmatan li Al-alamin in California, United States in 2014, Gus Yahya is also one of the policymaking experts at the "Executive Council of Religions in the United States – Indonesia". The first is a religious institution that studies Islam for world peace and mercy, while the second was founded under a bilateral agreement signed by President Obama and President Jokowi in October 2015 to establish a strategic partnership between the United States and Indonesia.

Gus Yahya once took a controversial step by attending the invitation of the American Jewish Committee (AJC) Global Forum in Israel in 2018. There he voiced the concept of mercy, as a solution to world conflicts, including conflicts caused by religion. He offered world peace through channels of peaceful strengthening of religious understanding.

Some of his ideas are:

World peace through strengthening peaceful religious understanding. Peacemaking requires the application of religion's great principles. One of them is the concept of "Rahmah", as a solution to world conflicts, including conflicts caused by religion. "Rahmat" is interpreted as affection for humanity universal, no matter what religion is professed.

Dialogue Approach and practice the value of religious teachings that faith teaches peace and prohibits violence, let alone violence in the name of religion. Any religion forbids violence and must not oppress human honor.

Fellow human beings must humanize each other, despite differences in religion, race, ethnicity, culture, and origin. Human beings created by God must humanize each other, meaning that humans in this universe have the commitment to respect the title of being human beings and must not be colonized, hurt, killed, bullied, fought, bullied, bullied, or insulted.

Regarding the rise of religious nationalism that is felt while people will threaten common life, Gus Yahya said that it is part of the method of defense when a religious group that usually makes up the majority in his country feels culturally threatened. This revival is inevitable because the world is grappling with inter-value competition to determine the complexion of future civilizations. In addition, international dynamics have led to the realization of a single and intermingled global civilization. It emphasized that this fierce competition has the potential to trigger hostility and violence. Therefore, the world must build consensus on shared values so that all different parties can coexist peacefully. The traditional values that impede peaceful existence deserve to be changed.

Furthermore, it is that UIN Sunan Kalijaga Yogyakarta, as part of the government organizers in this country, must develop and spread the religious understanding that respects others and participate in building a civilization that gives space to every human child to live with dignity and away from fear. The existence of people and other parties who do to realize the dream situation must surely strengthen this educational institution in carrying out one of its missions.

Therefore, I behalf of the promoter team propose to the Chancellor in this session of the Senate to confer the title of Honorary Doctor to the three figures who have tried very hard to affirm the understanding of religion that serves not only those within the religious community, but also others who need, and value humanity.

Yogyakarta, 13 Februari 2023.

On behalf of the Promoters Team,

Prof. Dr. Machasin

Pidato Ilmiah KH Yahya Cholil Staquf

Rekontekstualisasi Ajaran Islam Untuk Tatatan Dunia Baru

Bagian Pertama:

Refleksi Pascaperang Dunia

Konflik atas nama Islam, baik internal (sesama muslim) maupun eksternal (muslim maupun non-muslim) masih terus marak dibelahan dunia hingga saat ini. Berbagai upaya besar yang telah dilakukan oleh berbagai pihak tidak kunjung mampu menyelesaikannya, bahkan intensitas konflik cenderung meningkat sehingga mengganggu keamanan dan stabilitas global. Pola yang tampak dalam konflik-konflik tersebut ternyata muncul pula dalam fenomena-fenomena konflik yang terkait dengan agama-agama dan atau ideologi-ideologi di luar Islam.

Refleksi historis menunjukkan bahwa fenomena konflik ini di masa lalu adalah fenomena yang normal. Masa dahulu adalah rimba identitas-identitas yang saling berkompetisi supermasi satu sama lainnya, baik identitas rasial, etnik, agama, budaya, klan, maupun ideologi-ideologi lainnya. Lebih dari itu, Konflik peperangan di masa lalu adalah mekanisme yang wajar untuk menyelesaikan persaingan dan pertentangan.

Dan sekarang ini, sejalan semakin terintegrasinya masyarakat global ke dalam suatu wahana pergaulan yang menghubungkan semua aktor yang ada satu sama lain, dan seiring pula dengan perkembangan teknologi khususnya teknologi militer, perwujudan

konflik antaridentitas berkembang menjadi semakin intens tingkat kekerasannya dan semakin luas skala ketelibatan pihak-pihak di dalam konflik itu. Hal ini disebabkan karena keterhubungan antarpihak menjadikan dimungkinkannya konsolidasi kekuatan secara besar-besaran ke dalam aliansi-aliansi politik dan militer berskala internasional.

Sementara itu, perkembangan teknologi melahirkan persenjataan militer dengan daya rusak yang semakin meraksasa pula. Di dalam sejarah dunia telah mengalami puncak konflik antar identitas dalam wujud perang-perang besar, yaitu perang dunia pertama pada 1914-1918 dan perang dunia kedua 1939-1945. Dua perang dunia tersebut mengakibatkan korban kemanusiaan dalam skala yang belum pernah terjadi sebelumnya. Tidak kurang dari 10 juta korban jiwa, 21 juta korban luka dalam perang dunia pertama dan lebih dari 60 juta korban jiwa dalam perang dunia kedua.

Dua perang dunia tersebut, yang melibatkan lebih dari 50 negara, menjadi hentakan peradaban bagi umat manusia sedemikian rupa sehingga mendorong masyarakat internasional untuk membangun konsensus politik baru demi mengupayakan terwujudnya suatu tata dunia yang diharapkan mampu menekan kecendrungan konflik antaridentitas dan mencegah terulangnya perang besar seperti perang dunia pertama dan kedua.

Pada tanggal 26 Juni 1945 di San Francisco Amerika Serikat sejumlah negara besar menandatangani kesepakatan yang kemudian disebut “Piagam Perserikatan Bangsa-Bangsa”. Piagam itu pada gilirannya menjadi dasar dibentuknya organisasi PBB yang dimaksudkan berfungsi sebagai rezim internasional dalam konstruksi tata dunia baru.

Komponen-komponen utama dari tata dunia baru:

Pertama adalah rezim perbatasan internasional yang menetapkan batas-batas definitif dari setiap negara sebagai lingkup kedaulatan yang dihormati dan dilindungi dari serangan

pihak luar. Hal ini mengubah pola interaksi antara negara yang bertetangga dari ketegangan militer dan konflik abadi, menjadi jaminan hak dan kedaulatan atas dasar aturan-aturan yang disepakati. Di atas rezim perbatasan internasional itu hubungan antarnegara dijalankan dan dikelola di dalam tatanan yang didasarkan atas aturan-aturan (rules-based order).

Kedua adalah nilai hak asasi universal yang berisi prinsip penghormatan atas kesetaraan hak dan martabat bagi semua manusia terlepas dari perbedaan latar belakang apapun, baik tas, etnik, agama, ideologi sekular maupun label-label identitas lainnya. Nilai ini dimaksudkan untuk menghentikan persaingan perebutan supermasi di antara kelompok-kelompok yang ada dengan menghilangkan diskriminasi. Umat manusia diatur, diperintah agar mengedepankan dialog dengan setara dan rasional untuk menyelesaikan pertentangan.

Negara-negara baru yang lahir sesudah perang dunia kedua mendapatkan legitimasi dan kedaulatan atas dasar prinsip-prinsip tata dunia baru ini, di bawah perlindungan rezim organisasi PBB. Dalam kurun beberapa dekade kemudian, rezim tata dunia baru tersebut secara relatif berhasil ditegakkan sebagai suatu kemapanan internasional, walaupun di dalam dirinya terdapat kerawanan-kerawanan yang berpotensi menimbulkan krisis sistemik. Setidaknya saya mencatat ada 3 kerawanan:

Pertama, bahwa perangkat-perangkat aturan yang diperlukan sebagai kelengkapan dari rules-based order yang diidelalisasikan belum komplit. Masih banyak isu-isu menyangkut nilai-nilai dan aturan-aturan yang belum disepakati secara internasional. Misalnya aturan-aturan mengenai perbatasan (garis batas) perairan yang dituangkan dalam UNCLOS (United Nations Convention on the Low of the Sea) masih menyisakan berbagai masalah sehingga tidak sepenuhnya mampu menutup potensi-potensi sengketa batas-batas perairan antar negara.

Indonesia memiliki pengalaman sengketa perbatasan dengan Malaysia di kawasan pulau Sipadan dan Ligitan dan belakangan dengan China di kawasan laut Natuna. Timor-Timur berhadapan dengan Australia di selat Timur, Turki bersengketa dengan Siprus di ladang minyak dan gas di perairan laut Tengah bagian timur, dan lain sebagainya.

Kedua, desain struktural dari organisasi PBB itu sendiri oleh banyak anggota-anggotanya dipandang tidak mencerminkan kesetaraan univesal dengan adanya wewenang khsusus bagi anggota-anggota tetap dewan keamanan PBB terutama hak veto yang ada pada mereka.

Ketiga, sejumlah aktor global baik negara-negara atau penguasa-penguasanya, gerakan-gerakan dengan ideologi transnasional maupun korporasi-korporasi multinasional melakukan upaya-upaya untuk melemahkan skema rules-based order yang ada demi agenda-agenda domininasi global.

Dewasa ini perkembangan dinamika internasional semakin membangkitkan kekhawatiran akan kemungkinan terjadinya bencana-bencana besar akibat ketegangan politik militer yang terus memuncak. Pada saat yang sama peran dan wibawa organisasi PBB terus merosot sehingga organinasasi PBB cendrung disfungsional sebagai pengelola hubungan antara negara dalam pergaulan global.

Dunia seolah terjebak dalam kebimbangan yang luar biasa berbahaya, yaitu apakah tata dunia pascaperang dunia kedua ini masih layak untuk dipertahankan (PBB dan lainnya)? Apakah tata dunia ini punya kapastitas untuk mencegah bencana konflik global yang berpotensi meruntuhkan seluruh bangunan peradaban umat manusia? Kalau konstruksi tata dunia ini ditinggalkan, apa alternatifnya?

Apabila kebimbangan ini tidak segera menemukan jawaban yang menyakinkan, maka masa depan keberadaan umat manusia sebagai penduduk planet bumi ini sungguh terancam.

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Bagian Kedua:

Perubahan Tatanan Dunia

Runtuhnya kemapamanan peta politik global akibat perang dunia kedua dan lahirnya tatanan politik baru sesudah piagama PBB. Sebelum perang dunia pertama, ada peta politik global yang mapan selama ratusan tahun, yakni peta politik dunia yang global didasarkan atas identitas-identitas komunal terutama yang bersifat keagamaan. Ada kerajaan-kerajaan dengan identitas Islam, Hindu, Budha, Kristen, Katolik dan lain sebagainya. Dua perang dunia meruntuhkan peta dunia yang sudah mapan tersebut, disusul dengan lahirnya konfigurasi poltik global yang baru, yang pada gilirannya digiring ke dalam tatanan politik baru berdasarkan konsensus internasional, konsensus setelah perang dunia kedua. Hal ini mengakibatkan perubahan-perubahan fundamental baik ditingkat struktur politik internasional maupun ditingkat masyarakat-masyarakat lokal.

Perubahan-perubahan itu bergulir dalam skala yang luas, sehingga melahirkan wajah baru bagi peradaban umat manusia secara keseluruhan. Empat perubahan mendasar dapat kita tandai, yaitu:

1) Perubahan tatanan politik internasional

   a) Pada masa lalu, hampir setiap negara atau kerajaan menyandang identitas agama. Pada masa kini, sebagian

besar negara-negara yang ada telah melepaskan identitas agama dan menggantinya dengan identitas nasional.

b) Pada masa lalu, tidak ada rezim perbatasan antarnegara, sehingga hubungan antarnegara berlangsung senantiasa dalam kerangka interaksi militer. Bahkan negara-negara yang secara geografis bersandingan satu dengan lain cenderung terjebak dalam perang abadi di garis batas jangkauan militer masing-masing. Saat ini, dengan adanya rezim internasional, yaitu Perserikatan Bangsa-Bangsa, maka perbatasan antarnegara jauh lebih terjamin kemapanannya sebagai batas-batas kedaulatan masing-masing.

2) Perubahan demografi dan kewargaan

a) Migrasi mengikuti aspirasi dan kontak-kontak ekonomi mendorong pergerakan manusia melintasi batas-batas negara, sehingga, pada masa kini, kita mendapati potret demografis yang sangat heterogen di berbagai kawasan, termasuk tumbuhnya komunitas muslim dalam jumlah yang signifikan di kawasan-kawasan yang pada masa lalu hanya memiliki penduduk non-muslim saja, seperti di Eropa, Amerika, dan kawasan-kawasan lainnya.

b) Pada masa lalu, karena setiap negara atau kerajaan menggunakan identitas agama, maka status kewarganegaraan didasarkan pula atas identitas agama dari penduduknya, dan supremasi agama penguasa dijadikan landasan penilaian. Penduduk yang memeluk agama berbeda dari agama negara cenderung dipersekusi atau sekurang-kurangnya diberi status sebagai warga kelas dua. Pada masa kini, dengan dilepaskannya identitas agama, maka negara mentolerir keragaman identitas agama di antara warganya.

3) Perubahan dalam standar norma-norma (‘urf)

Praktik-praktik mengabaikan sebagian hak-hak kemanusiaan yang pada masa lalu ditolerir, seperti perbudakan, penjajahan antarbangsa, persekusi dan diskriminasi atas minoritas, kini secara umum dipandang sebagai kejahatan menurut standar norma-norma keadaban.

4) Globalisasi

Globalisasi yang didorong oleh interaksi-interaksi ekonomi dan perkembangan teknologi telah menjadikan batas-batas fisik, yaitu batas-batas geografis, maupun batas-batas politik antarbangsa semakin kurang relevan dalam dinamika sosial. Perkembangan teknologi juga telah secara dramatis menjembatani jarak fisik, sehingga setiap peristiwa yang terjadi di manapun berpotensi memicu rangkaian konsekuensi-konsekuensi global.

Seiring dengan perubahan-perubahan tersebut masyarakat internasional masih bergulat untuk mengatasi berbagai ancaman konflik, baik yang merupakan warisan dari konstruksi peradaban lama maupun yang lahir dari dinamika politik yang baru. Yang jelas bahwa fokus pergulatan masyarakat Internasional dalam hal ini adalah mencegah terulangnya perang-perang besar seperti perang dunia pertama dan kedua.

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Bagian Ketiga:

Posisi Agama-Agama dan Tanggapan Islam Terhadap Tata Dunia Baru

Agama-agama sejak lahirnya mengibarkan klaim sebagai penyelamat umat manusia mengemban dalam dirinya tendesi supermasis untuk menundukkan seluruh dunia dibawah otoritas agama yang bersangkutan tak terkecuali Islam. Itu sebabnya dalam sejarah struktrut otoritas agama senantiasa mengembangkan kapasitas ekspansi untuk memperluas jangkauan pengaruhnya.

Perebutan supermasi antara agama inilah yang menjadi penyumbang terbesar dari konstruksi peradaban sebelum perang dunia pertama. Setelah konsesus internasional paska perang dunia kedua itu posisi normatif dari agama-agama masih tetap pada posisi yang mereka pegang dalam konteks peradaban lama sehingga tendensi dasar dari agama-agama yaitu ekspansionisme dan kompetisi supermasis berbenturan dengan kepentingan masyarakat internasional untuk mencegah konflik.

Dipihak lain sejauh menyangkut Islam masalah mendasar ini dipertajam dengan trauma kekalahan militer pada dunia pertama yang disusul dengan kolonisasi atau penjajahan wilayah berpenduduk muslim—yang sebagai besar merupakan bekas Turki Utsmani—oleh kerajaan-kerajaan Kristen Barat.

Hal ini melahirkan mindset yang dominan di dunia Islam yang memandang tata dunia baru hasil konsesnsus internasional paska perang dunia kedua sebagai kelanjutan dan peneguhan kemenangan Kristen-Barat atas Islam. Walaupun realitas politik yang baru telah lahir disebagian dunia Islam dengan format, struktur dan norma-norma politik yang baru wawasan keagamaan yang dominan masih merujuk kepada wacana yang mapan sejak masa kejayaan Turki Ustmani.

Situasi ini melestarikan kecenderungan resistensi dunia Islam terhadap tata dunia baru tersebut dan dengan sendirinya menghidupi api permusuhan didalam sekam tata dunia yang masih penuh ketidak sempurnaan. Akar dari masalah ini adalah kerawanan-kerawanan yang ada dalam hubungan antara wawasan keislaman yang mapan dengan konstruksi normatif dari tata dunia baru tersebut.

Dalam hal ini dapat diidentifkasi empat pusat kerawanan. Pertama, menyangkut pandangan tentang status non-muslim di tengah kehidupan bermasyarakat dan norma-norma menyangkut interaksi antara muslim dengan non-muslim; Kedua, pandangan tentang model negara yang diterima oleh syariat; Ketiga, pandangan yang menyangkut hubungan antara syariat Islam dan hukum negara sebagai hasil dari proses-proses politik modern; Keempat, pandangan menyangkut penyikapan terhadap konflik-konflik yang melibatkan kelompok-kelompok dari kalangan umat Islam.

Apabila wawasan keislamanan terutama yang berkaitan dengan empat pusat kerawanan di atas tidak berubah maka Islam akan terus menjadi kekuatan yang mengancam stabilitas tata dunia dan berpotensi mendorong terjadinya konflik-konflik besar yang mengancam keamanan global. Disisi lain, perubahan-perubahan dalam wawasan keislamana itu sendiri menuntut dipenuhinya prasyarat-prasyarat dan disiplin prosedural yang tidak mudah dipenuhi.

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Bagian Keempat:

Syariat dan Politik

Sebagai taklîf (beban) individu pengamalan syariat adalah wujud ketaatan kepada Tuhan berdasarkan iman. Pada tingkat kolektif masyarakat syariat berfungsi sebagai sendi tertib sosial. Sedangkan tertib sosial itu sendiri pada dasarnya adalah konstruksi politik. Itu sebabnya itu sejumlah aspek dalam syariat melibatkan kategori-kategori politik dan penerapannya di dalam masyarakat mensyaratkan koersi (pemaksaan) politik oleh otoritas yang dianggap sah.

Selama lebih dari tiga belas abad, yaitu sejak Rasulullah saw berhasil menciptakan tatan sosial politik bagi masyarakat Madinah sampai dengan runtuhnya Turki Utsmani, kehidupan kolektif umat Islam dikerangkai dengan suatu model politik yang kurang lebih tetap atau konstan, tanpa perubahan yang berarti. Maka selama lebih dari tiga belas abad itu pula ortodoksi syariat tumbuh dan mapan sebagai konstruksi tertib sosial yang saling berkelindan, tak terpisahkan dengan model konstruksi politik tersebut. Model ortodoksi syariat dan konstruksi politik yang mapan laksana sepasang jodoh atau dua sisi mata uang yang sama. Dengan runtuhnya Turki Utsmani model konstruksi politik yang tumbuh selama tiga belas abad itu pun hilang begitu saja. Maka ortodoksi syariat kehilangan pasangannya.

Ketika konstruksi-konstruksi politik yang baru, kemudian bermunculan ortodoksi syariat tidak dapat secara seirama menyesuaikan diri dengan perubahan-perubahan tersebut. Kesulitan ortodoksi syariat beradaptasi dengan perubahan itu berakar pada dua hal.

Pertama, karena dalam ortodoksi syariat itu dikembangkan disiplin paradigmatik yang mencegah atau membatasi perubahan-perubahan.

Kedua, model otoritas politik yang disemati wewenang untuk menginisiasi dan menyangga perubahan-perubahan dalam ortodoski syariat itu sendiri sudah tidak ada. Kepincangan ini menjadikan operasionalisasi syariat (tathbîq asy-syarî'ah) suatu arena pergulatan yang cenderung kacau akibat hilangnya koherensi antara kerangka konseptual ortodoksi syariat dengan realitas obyektif dari konstruksi politik yang tersedia.

Konstruksi negara bangsa yang merupakan basis dari tata dunia hari ini tidak menyediakan fungsi hakim sebagaimana disyaratkan dalam tathbîq asy-syarî'ah. Bahkan negara-negara yang mengklaim identitas Islam pun secara konseptual tidak punya kapasitas untuk menyediakan pemangku peran hâkim yang dapat diterima universal oleh dunia Islam seluruhnya. Sebab, tidak satu pun dari negara-negara Islam itu memiliki legitimasi sebagai wakil konstruksi politik Islam sebagaimana yang disyaratkan dalam kerangka kerja ortodoksi syariat. Persis, karena masing-masing negara Islam dibangun dalam kerangka kerja negara bangsa.

Bagian Kelima:

Pilihan-Pilihan dan Konsekwensi-Konsekwensi Obyektif

Hingga saat ini, dunia masih dirundung konflik ketidakadilan dan aniaya. Permusuhan atas nama agama masih terus berlangsung di banyak kawasan. Eksploitasi politik dan ekonomi yang tidak adil pun merupakan pemandangan yang lazim di mana-mana. Doktrin Islam menunut koheresi antara iman, wawasan keagamaan, dan tindakan atau amal perbuatan.

Di dalam syariat yang mapan, menegakkan al-imâmah al-'uzhmâ sebagai hâkim universal dipandang sebagai kewajiban mutlak. Kenyataan bahwa sejak berakhirnya Daulah Umayyah kesatuan imâmah tidak terjadi dan tidak pernah lagi terjadi hingga sekarang. Berdirinya Daulah Abbasiyah di Baghdad diiringi oleh berdirinya Daulah Bani Ahmar di Qordoba di Spayol. Bahkan dikemudian hari Turki Utsmani yang tegak sebagai Daulah yang paling berpengaruh di dunia Islam pada masanya tetap saja harus berbagi wilayah politik dengan daulah-daulah Islam lainnya; Tinbuktu di Afrika, Syafawi di Persia, Mughal di India dan lain sebagainya.

Para ulama pada masa-masa itu, mentolerir ketiadaan imâmah tunggal dengan alasan kedaruratan akibat luasnya wilayah yang menyulitkan konsolidasi, tetapi alasan obyektif dalam realitas adalah kemustahilan politik dari pusat-pusat kekuasaan yang ada untuk tunduk satu sama lain. Sementara itu, menegakkan satu imâmah tunggal bagi seluruh umat Islam tetap dipertahankan sebagai cita-cita yang wajib diperjuangkan.

Jelas bahwa ada masalah besar yang tidak terpecahkan selama berabad-abad, yaitu inkoherensi antara wawasan normatif dengan realitas obyektif, kesenjangan antara wawasan syariat dengan tathbîq-nya. Masalah ini terus membesar dan semakin kompleks sehingga yang kita dapati hari ini adalah konfigurasi yang sangat dalam pergulatan politik terkait syariat.

Pada dasarnya, di tengah keseluruhan lanskap realitas global hari ini, dunia Islam menghadapi dua pilihan; 1) Apakah akan kembali kepada wawasan syariat lama?; 2) atau mengembangkan wawasan baru?

Kalau kita memaksakan tathbîq atas dasar wawasan lama maka yang kita dapati adalah konstruksi sosial-politik yang disyaratkan untuk menopang tathbîq itu sendiri. Di dunia Islam sudah tidak ada lagi setelah keruntuhan khilâfah Turki Ustmani.

Memaksakan upaya mendaulat al-imâmah al-'uzhmâ di tengah keragaman sistem politik yang sudah mapan di dalam realitas konsekwensinya adalah juga kekacauan yang bahkan lebih besar lagi karena negara-negara yang sudah ada dipaksa bubar, yang merupakan negara-negara di mana umat Islam saat ini tinggal. Maka jelas bahwa pilihan kembali kepada wawasan lama dalam kenyataannya membawa konsekwensi-konsekwensi yang bertentangan bahkan meruntuhkan maqâshid asy-syarî'ah, yaitu memelihara agama, jiwa, akal, keturunan, dan memelihata harta.

Bahkan, secara langsung bertentangan dengan tujuan syariah itu sendiri, karena hal itu akan menyebabkan kehancuran yang meluas terhadap institusi agama dan tempat ibadah, jiwa, akal, keturunan (keluarga), dan harta. Bagaimana mungkin kita memaksakan apa yang kita anggap sebagai syariat di satu sisi sementara di sisi lain jelas-jelas membawa konsekwensi keruntuhan maqâsid-nya. Dengan demikian pilihan pertama ini tertolak.

Sebagai alternatifnya adalah mengubah seperangkat pandangan fikih yang telah mapan sebagaimana disebut di atas. Di dalam fikih itu sendiri kita mengenal kaidah; 'Hukum itu ada dan tidak adanya berputar mengikuti 'illat-nya (al-hukm yadûru ma'a 'illatihi wujûdan wa 'adaman). Berdasarkan prinsip ini, mengubah pandangan fikih yang telah mapan tentang ketidakrelevaan untuk kembali mendirikan al-imâmah al-uzhmâ atau khilâfah memerlukan pendekatan yang dianggap sah dalam pandangan fikih.

Bahwa pandangan lama yang berakar pada tradisi fikih klasik, yaitu adanya cita-cita untuk menyatukan umat Islam di bawah naungan tunggal sedunia atau negara khilâfah harus digantikan dengan visi baru demi mewujudkan kemaslahatan umat.

Cita-cita mendirikan kembali negara khilâfah yang dianggap bisa menyatukan umat Islam sedunia, namun dalam hubungan

berhadap-hadapan dengan non-Muslim bukanlah hal yang pantas diusahakan dan dijadikan sebagai sebuah aspirasi.

Karena itu cara yang paling tepat dan manjur untuk mewujudkan kemaslahatan umat Islam sedunia (al-ummah al-islâmiyyah) adalah dengan memperkuat kesejahteraan dan kemaslahatan seluruh umat manusia, baik muslim atau non-Muslim serta mengakui adanya persaudaraan seluruh manusia, anak cucu Adam (ukhuwah basyariyyah), seperti yang disuarakan Nahdlatul Ulama sejak tahun 1984.

Perserikatan Bangsa-Bangsa (PBB) berikut piagamnya memanglah tidak sempurna dan harus diakui masih mengandung masalah hingga saat ini. Namun demikian piagam PBB itu dimaksudkan sejak awal sebagai upaya untuk mengakhiri perang yang amat merusak dan praktik-praktik biadab yang mencirikan hubungan internasional sepanjang sejarah manusia. Karena itu, Piagam PBB dan PBB itu sendiri bisa menjadi dasar yang paling kokoh dan yang tersedia untuk mengembangkan fikih baru guna menegakkan masa depan peradaban manusia yang damai, harmonis, dan adil.

Daripada bercita-cita dan berusaha untuk menyatupadukan seluruh umat Islam dalam negara tunggal sedunia, yaitu negara khilâfah, kami memilih jalan lain, mengajak umat Islam untuk menempuh visi baru, mengembangkan wacana baru tentang fikih, yaitu fikih yang akan dapat mencegah eksploitasi atas identitas, menangkal penyebaran kebencian antargolongan, mendukung solidaritas, dan saling menghargai perbedaan di antara manusia, budaya, dan bangsa-bangsa di dunia, serta mendukung lahirnya tatanan dunia yang sungguh-sungguh adil dan harmonis, tatanan yang didasarkan pada penghargaan atas hak-hak yang setara serta martabat setiap umat manusia. Visi yang seperti inilah yang justru akan mampu mewujudkan tujuan-tujuan pokok syariat.

Pidato Ilmiah dr. Sudibyo Markus, MBA

Re-Envisioning A Global Humanity: Cross Cultural Encounters – from Commitment into Action

In the Name of Allah the All-beneficent, the All-merciful
by Mount Sinai
by this secure town
We certainly created man
In the best of forms
then We relegated him to the lowest of the low,
except those who have faith and do righteous deeds
Al Qur'an At Tin 95: 1-6 [1]

I. Opening statements

Alhamdulillah, Praised be to Allah the All-beneficent, the All-merciful for providing us with this great and wonderful opportunity, a honoris causa doctorate promotion in Peace to three of us, to respectively His Emminence Cardinal Miguel Angelo Ayuso Quixote from Vatican, Bapak Yahya Cholil Tsaquf, President of Nahdlatul Ulama, with me.

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[1] *The Qur'an, English Translation, by Ali Quli Qarai, Islamic College for Advance Studies Press (ICAS), London, 2004, p. 854*

May we convey our highest appreciation and gratefulnes to Prof. Al Makin, the Rector of Universitas Islam Negeri Yogjakarta, for providing the three of us with this most honored **Honoris Causa doctoral degree promotion in Inter-Religious Partnership and Peace.**

Likewise, we also deeply convey our deepest appreciation and gratefulness to Prof. Haedar Nashir, President of Muhammadiyah, along with all the Muhammadiyah Central Board committee and millions of Muhammadiyah members, who today entrusted me to represent Muhammadiyah to stand in front of this most honored Senat Academic UIN Yogyakarta, and to deliver something on Muhammadiyah vision in the making of Peace among all folks of people, which in fact also part of Muhammadiyah vision in promoting universal humanity or **Kemanusiaan universal**.

Therefore, we are deeply honored that the three of us who are standing in front of the most honored Honoris Cause doctorate degree promotion to day are representing three of beautiful array of the beautiful religious rainbow in Indonesia, the Catholic, Muhammadiyah and Nahdlatul Ulama. We are sure, that the selection of the beautiful religious spectrum of rainbow array in Indonesia by Universitas Islam Negeri, UIN Yogyakarta is not without any purpose. Muhammadiyah and Nahdlatul Ulama, which are the two largest Islamic mainstream movement in Indonesia, are both representing *the wasathiyyatul Islam* or moderate Islamic movement in Indonesia.

However, the people of Indonesia are happy and proud to have these "***two Islamic sister movements"*** as part of the Indonesian Islamic ***mainstream of wasathiyyatul Islam***, both have been able to historically safeguard the nations from so many "Ancaman, Tantangan, Hambatan dan Gangguan" or ATHG which tend to weaken the stability of the country. Even some social political scientist conluded, that Muhammadiyah and NU are all together the pillar of democratization processes in Indonesia.

We are happy and grateful today, that in this doctorat honoris causa degree promotion we have His Eminence Cardinal Miguel Angelo Ayuso Quixote around with us, in sharing his spiritual leadership and his experiences in promoting cross-cultural encounters world wide.

We hope that the spirit of my brief promotional statement on "***Re-Envisioning A Global Humanity, Cross-Cultural Encounters,from Commitment into Action***", could just go hand in hand with the teaching of St. Fancis Asisi who tought us that religions has to become peace instruments.

II. Prolog : Impetus from the village of Modjokuto

I was born and grown up in a small town, or village so to say, name Pare,east of Kediri, which we could not even find it in the map. When I was at my elementary school age, in 1952-1954, all in a sudden, two or three years only after the final departing of the Dutch soldiers from Indonesia, there came to my home town a dozen of Harvard University doctorate students, to study some diferent fields of anthropologies. The coming again of the "American Dutch" only three years after the final departing of the Dutch soldiers quite surprising, so that young boys in the Kampungs of Pare are shouting that "The Dutch are coming again". Quite amazing that Harvard University could immediately made a laser-pointed selection of Pare as their field of anthropological studies. How, and why, for what reasons the selection was made.

One of the most successful and world widely know of the researcher was Prof. Clifford Geertz, who than wrote the results of his religious anthropological study, **The Religion of Jave**. The book which was first published in 1960 by Massachussets Institute of Tecnology (MIT), got a distinguished Award from the Institute for South East Asian Studies , ISEAS in Singapore as the most Remarkable Book in 2009, fifty years after.

The very essence of his research finding was, that Clifford Geetz defined the Religion of Jave comprising of three socio-religious clusters of the "***Santi-Abangan and Priyayi".*** The "Santri" is the "*devoted and sincere Muslim*", the "Abangan" " is *the non-practicing Muslim",* while "Priyayi" is *"the high level society members*" of the small town We the local people could not agree or disagree to the result of his research findings, but it has become an international wonderful master-piece of Prof. Clifford Geertz.

I found and regarded my **family as part of the "abangan" status**, since non of our family members was practicing Islam or any other religions, even though later I found that most of our older brothers and sisters were becoming members of either the Catholic or Christian church.

My very **first encounter with the Westerners** in my early childhood, in our early independence day of 1952 was indeed my very first impetu with the West.

However, despite Geertz core finding on the "santri-abangan and priyayi" status of the religion of Jave, I could also easily observed that there are also non-Islamic religious group in Pare, those are the Javanese Christian (Gereja Kristen Jawa) church, the Catholics, and the Budhist who are living peacefully and harmoniously one to the other. I observed, how excellent was the ***multicultural livings in*** Pare, which was nicknamed by the Harvard Student as **Modjokuto**. Just like the multi-cultural peaceful living among people of Modjokuto, I also found a multi-culturally peaceful living of my family, just like the multicultutal peaceful living of Modjokuto.

These were the impetus of my later preferences in involving my self in inter-religions and humanity, especially from the multicultural angles and how it does relates to the West. I didn't disregard my study in the School of Medicine, Gadjah Mada University, but while I was continuing my study between 1960-

1970, I also started my engagement in intert-religious and huminatarian services.

III. Re-Envisioning A Global Humanity

1. Religions, "*a direction for use*" for human being from the Almighty

Despite to our common undertstanding, that Allah The Almighty sent down the Holy prophets along with the Holy Books as a religious devine guidelines for our earthly life. But it was a historical and humanitarian facts, that religions had also played very important roles in the awakening as well as in the down fall and destruction of human civilization. Some religious leaders even agreed, that mostly in the former milenium, religion leaders played more roles in creating humanitarian destruction and distress raher than providing peace and solution. Bloody wars and conflicts among religions occurred among the followers of the revealed religions[2].

Our religion teaches us, that the very bottom line of the destruction of humanity is the human failure in defining the fate and purpose of the creation of the human being. Those people who disbelieve to the exisiting Devine guidelines for our eartly life, such as the atheist and the followers of existentialism humanism, as expressed by Jean Paul Satre that:

> *"existentialism is a humanism" because it expresses the power of human beings to make freely-willed choices, independent of* ***the influence of religion or***

[2] *David Cordis, The Role of Religions in History, "The Abraham Connection, AJew, Christian and Muslim in Dialgue Cross Cultural Publication, Inc 1994*

> ***society.*** *Existentialism is Philosophy for the straightforward. You and me are real people, operating in a real world. We are not figments of each other's imagination. I am the architect of my own self, my own character and destiny"* [3].

It is true that Allah The Almighty sent down His Holy Prophets along with the Holy Books as the Devine guidelines, as an earthly livelihods gudelines for the human being. It is Allah who created human being and only Allah Who perfectly knows the detail conditions and the respected specific need of the human being.

In our eartly life, we could symbolise the relations between Allah The Almaighty, human being and the Holy book as the Devine guidelines, just like how the pharmaceutical company, who issues a "*direction for use"* or "*Aturan pakai*" along with the medicines or drugs they produce. All people who are sick, have to follow every instruction written in the "Aturan pakai". Only the pharmaceutical company who produce the medicines, knows best the ingredients of each drugs along with its sepcific benefit as well its side effects. Every sick man have to follow the "*directions for use*" wriiten in the direction for us, or otherwise their sickness will get even worst. Moreover for a Devine guidelines, the Holy Books. We have to follow the Devine "Direction for Use" or "Aturan pakai" right away, the Holy Books, or otherwise we will get lost somewhere in the wilderness of our eartly life.

However, Allah give the freedom to every human being, to accept or not to accept the Devine guidance for their livelihood on earth. Allah gives the **human being independency to make theirselves a believer or disbeliever.** The Islamic concept of the

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[3] *https://www.amazon.com/Existentialism-Humanism-Jean-Paul-Sartre/dp/0300115466*

creation of human being by Allah is so clear as set forth in the Qur'an, Surah At Tien 95: 1-6 :

> *"In the Name of Allah the All-beneficent, the All-merciful*
> *by Mount Sinai by this secure town*
> *We certainly created man in the best of forms*
> *then We relegated him to the lowest of the low,*
> *except those who have faith and do righteous deeds."*

Allah created human being **in their best forms**, as long as they accept and follow the Religion as Devine living guidleines. However, on the other way around, the human being will be relegated the into the lowest form, even lower than the animal if they reject the Devine guidelines. Even Allah authorize the human being as The Allah ***vice gerency*** or *khalifatullah on earth*. As The Khalifatullah on earth, Allah give human being the authority to exploid the sky and earth for their benefit and security.

Prof. Alexis Carrel, who is a researcher at the Rockefeller Institute for Medical Research in New York, who was acknowledged as The Father of the Modern Organ Transplantation and was the Noble Prize Winner in Psychology or Medicine in 1912, being a highly reputable medical scientist, he expressed his humble observation on what human being is all about in his best seller book "*Man,The Unknown*" [4] (1938) when he said:

> ***"We must realize clearly that the science of man is the most difficult of all sciences****. Man cannot follow modern civilization along its present course, because they degenerating. They have been fascinated by the beauty of the science of inert matter. They have not understood that their body and consciousness are subject to natural laws, more*

[44] *Alexis Carrel, "Man, The Unknown", Pelican Book, London. 1935, pp. 23*

obscure than, but as inexorable as, the law of the sidereal world.

Indeed, man stands above all things. Should he degenerate, the beauty of civilization, and even the grandeur of the physical universe would vanish….. Humanity's attention must turn from the machines of the world of inanimate matter to the body an the soul of man, to the organic and mental processes which have created the machines and the universe of Newton and Einstein"

Alexis Carrel reminded us, how the human being which was created by Allah, despite in its best forms, but they are indeed only tiny creatures of the Almighty. The modern and best civilization of human being, could degenerate and vanish all in a sudden, if the human beings continue to **follow the machines of life, but forget to follow the body and soul of man**.

The science of Man, the science of human nature, is the basis of Islamic theological system, the basis of the doctrins of faith, Islamic creeds and *shariah* (Islamic law) in shaping a Muslim personality and their respective living pathways. Only Allah, through the Qur'an, Is able to explain in detail the *origin of human events, the human personality's traits of being stingy and loving wealth, complaining in time of difficulties, being ungrateful when getting pleasure.* Humans in modern times are able to travel through out the world, even to outer space, control the uranium and plutonium, but have to struggle on how to recognize their behaviors and to control themselves.

The Qur'anic Surah Ruum, telling all about the down fall of a civilization, on how the grandeur of a civilization, including the Roman Empire collapsed in a sudden, because following Alexis Carrel humble words "*must* ***turn from the machines of the world***

of inanimate matter to the body and soul of man, *to the organic and mental processes which have created the machines and the universe of Newton and Einstein".*

All Alexis Carrel observations on the immediate vanish of any great civilization when they forgot the body and soul of man, were set forth in The Qur'anic verses in Surah Ar Ruum (Roman Empire). Among others, Surah Ar Ruum 30:34 which provide devine advice not to follow the world of inanimate matter:

> *"Li yakfuru bi maa aatainaakum fa tamatta'uu fa saufa ta'lamuun"*
>
> *"Being ungrateful toward what We (Allah) have given them. So let them enjoy. Soon they will know"*

The Qur'anic story on the destruction of most grandeur civilization in history caused by the negliance of the body and soul of human being, were really occurred along the history on mankind. One of the biggest case was **The Fall of The Roman Empire**, written by Edward Gibbon (1737-1836). In his 735 pages book, *The Decline and Fall of the Roman Empire* [5], he illustrated the peak of the grandeur of the Roman Empire in the Second century:

> *"The Empire of Rome comprehended the fairest part of the earth, and the most civilized portion of mankind",*

[5] *Edward Gibbon, The Decline and Fall of Te Roman Empire, Dell Publishing Co. NY, 1963. p. 27*

Than at the end of his book of 735 pages, Gibbon illustrated the contradictory condition of the vanishing and degenaration of the Empire of Rome, where than he wrote ::[6]

> *"in the proceeding volumes of this History I have described* ***the triumph of barbarism and religion"***

2. Civilization encounters among the Abrahamic religions

In her book, *Islam, A Short History*, Karen Armstrong clearly indicated the beginning of the civilization encounters between Islam and the West and the Christianity. She expressed her admiration for how the Arabs, who was so far seen as inferior, suddenly and miraculosly controlled such a wide range of territory with their new faith of Islam, extended from the Pyrenees in South Spain to the Himalayas. Even the Islamic faith had been able to develop Islamic cultural centers of excellents in Bagdad, Cairo, including in Granada and Cordoba in the mainland of Spain, when the Europe was in the midst of their darkness periods.

Another German historian, Dr. Sigrid Hunke in her book "***Allah Sonne uber dem Abendlandes***[7] or "Allah's Sun Above the Europe" come up with her conclusion:

> *"Das Abendlandes war ein Abendlandes geworden, Das moderne Abendland, und der Islamische Geist war sein geburdhelper"*

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[6] *Edward Gibbon, ibid. p.704*

[7] *Sigrid Hunke, Allahs Sonne uber dem Abenland, Hamburg, Fischer Bucherei, 1965. https://islamische-akademie-berlin-de./index.php./geschichte/156-allahs-sonne-uber-dem-abendland-1*

Das Abendlandes ist nicht allein Erben Griechenlands und Roms – sondern ebenso der Arabischen Geisteswelt".

Europe has become a new Europe, modern Europe, and it is the Soul of Islam that is the midwife. Europe is not only the cultural heritage of Greece and Rome, but also the intellectual heritage of Islam.

For Sigrid Hunke, reemphasized that Islamic cultural and civilization spirit had awakened the down fall of the West civilization during its darkness period, so that the current Western civilization was not only inherited from the Greek and Rome, but also from the Islamic cultures. Cordoba became a cultural and knowledge center in Europe, giving birth to a great philosophers such as Ibn Rushd or Averoes, who also translated the Aristoteles books. Rom Landau wrote :

Many Christian thinkers in Europe believed that Ibn Rushd more than Aristoteles himself. Even Thomas Aquinas, who was Albertus Magnus pupil, became increaingly oriented towards Ibn Rushd 's work on philosophical matters and to Al Ghazali regarding matters of religious science.

Among the Christians, St Thomas Aquinas became influential expert in Arab studies, so that his greatest works, which later become the basis of Christian theology and phylosophy, were full of Arab teachings.

Averoism became a major teaching in the philosopical schools of Paris, Padua and Bologna,

and it is clear that in Venice Averroism helped lay down the foundation of the Renaissance[8]

The history told us that Islamic expansion to Europe was bringing along its advanced civilization through the developed cultural centers in Granado, Cordoba and Toledo. The first encounter between Islam with its advanced civilization with the Europe within its dark ages period, had created a kind of *"disgrace" feeling and inferiority among the European*. Arnold Toynbee indicated that the first Europe attempts to come up with their counter-measures or fight against the flourishing and dominating of the Islamic civilization in Europe was the *Crusades.* This first attempt was not only a total failure, but the Crusaders even had to encounter the facts, that during all the way down to Jerusalem, they winessed that the Islamic civilization they were fighting was far more civilized than what they have in their home countries of Europe [9]

First: Crusade, not a religious war

The fall of the Islamic rulers of Toledo in May 25, 1085, Christian rules in Europe began to understand that the Islamic rulers in Spain were no more unifed and strong. Therefore when in 1094 the Pope and Christian rulers in Western Europe received the request from the Byzantine Emperor Alexius Cemnenus, who was asking for help to fight the infiltration of the Seljuk Turk's, the Pope and the Western Europe rulers responded immediately.

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[8] *Rom Landau, Batu Sendi Peradaban Barat yang diletakkan oleh Sarjana-Srajana Islam, Toko Buku Ichtiar, Jakarta 1974, Translated from Rom Landau, The Arab Heritage of Western Civilization, League of Arab States, New York, 1964*

[9] *Arnold Toynbee, Civilization on Trial and The World and The West, Meridian Books, NY, 1958. P. 96*

Karen Armstrong indicated the motive for "*healing of the Europe inferiroity*" as one important and most basic motive of the Crusade.

> *"In the eleventh century Western Christians were beginning to recover from the trauma of the Dark Ages and were trying to create a new Western identity which could enable them to shake-off their sense of inferiority toward their more powerful and cultured neighbors.* [10]*"*

In his agitative sermon at the Council of Clermont, 25 November 1095, Pope Urban II mentioned two things that all the European soldiers have to succeed. *First,* to drive back the Seljuk Turk's from Anatolia and Asia Minor. *Second,* to move southward to reclaim Jeruzalem from the Muslim rule. The Crusades (1095-1291) was considered as the most bloody and brutal war.

People may though, that since the Crusades was propagated by the Pope, with the purpose of recapturing Jeruzalem, the Crusade mostly be seen as a "holy War" between Islam and Christianiy. At least could not excluded the religious motive behind it.

From the following consecutive historical facts it could be concluded, that the religious motive was too small, only a kind of hope from Pope Urban II, to reunite the Eastern schism between the Orhodox church in Konstantinopel with the Catolic church in Vatican. However, upon the completion of the Crusade in 1291, which was a total failure, the Pope Urban II's wish to reunite the East Church schism never take place:

1. *The war between the Crusaders against the Muslim rulers in order to recapture Jeruzalem, was only the continuation of the former centuries of wars between*

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[10] *Karen Armstrong, Holy War, The Crusades and Their Impact on Todays's World". Second Anchor Book Edition, December 2001,n 2001. p. 47*

the Roman and the Kingdom of Persia, as indicated in Surah Ruum of the Holy Qur'an. The Crusades was never relaunched again, after the Muslim ruler under Khalifah Umar bin Khattab, defeated Persia, and took over Jeruzalem from the Byzantine autority in 638, represented by Patriach Pratisius Sophonius..

2. *For the purpose of shaking-off their sense of Europe's inferiority, who had been over shadowed by the Muslim advanced civilization, right after the fall of Roman Empire in the fifth century.*

3. *To help the Byzantine Emperor to fight the Seljuk Turk's who already occupied Anatolia and Asia Minor*

4. *Wish that the Byzantine Emperor will compensate Vatican to end the Church East schism between the Vatican Catholic church in Rome with the Orthodox church in Konstaninopel, following the Vatican's support to fight the Seljuk Turk's during the Crusades.*

5. *When the Crusades captured Jerusalem in July 14, 1099, the first thing they did was massacre of the 70.000 people, regardless of their religions and age. So clear that the Crusades has no mean of evangelitic in nature.*

The romantism of ***The Saint and The Sultan*** meeting between St. Francis Asisi representing the Crusade with Sultan Malik A Kamil, the Sultan of Egypt for the *purpose of stopping the Crusades*, another strong indicator, that the Crusade was not by all means, a Holy War between Vatican dan the Islamic rulers. St Francis Asisi never regarded the Crusade a holywar.

Prof. Franz Graf Magnis Suseno SJ [11] named the Crusades as "***shameful heresy"*** (*kesesatan yang memalukan*) which *until now has left scars in the collective memory of Muslims.*

***Second*: Renaissance and Church Reform, The Change of Islamic pendulum**

The Renaissans and the Church Reform movement went hand in hand to realize moral and religious freedom and progress, and in the end to pioneer democracy. Both had the same aspirations and goals. The former having emerged for the sake of artistic freedom, the later for religious freedom. Both aimed to realize moral freedom, independence and critical attitude, which in turn bacame the basic capital for the development of democracy. Historians agree that the Renaissance and Reformation *"marked the transition from medieval to Modern Times"* [12]

The Renaissance was aimed at reviving ***classical humanism*** which emphasize as part of the nature or *polis*, who can think critically as part of the nature and can think critically and determine his or her own choices as part of his or her control over nature.

The renewed philosophy of lifes under the renaissance movement, produced some renaissance figures *in art and culture*, such as Erasmus of Rotterdam (1466-1536) which was named as *The Prince of Humanist*"; Leonardo da Vinci (1452-1519) who was an Italian architect, musician and painter, Michaelangelo (1475-1564) who was an architect, sculptor and poet; Galileo Galilei (1546-1642) who was an Italian astronomer, philosopher and the

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[11] *Franz Graf Magnis SJ, Islam and The West, Sudibyo Markus, Fons Vitae Publishing House, Louisville, US, 2022, p.23*

[12] *Crane Brinton, The Shaping of Modern Mind, Mentor Book, NY 1956, pp 21-22*

"father of observational astronomy" ; Johannes Gutenberg (1400-1468) who was a German metalsmith who invented the printing press machine in 1450; Christhop;er Columbus (1451-1506) was an Italian explorer and merchant from Genoa who cross the Atlantic to the Americas on October 1492, and Ferdinand Magellans (1480-1521) was a Portugese explorer who sailed from Western Erope to Asia.

Therefore Arnold Toynbee described that the discovery of sea routes by Vasco da Gama and Columbus was the beginning of the process of conquering the Muslim world which lasted in the 20th century :

> *"Indeed before the end of the sixteenth century, the West, thanks to its conquest of the ocean, had succeeded in throwing a lasso around Islam's neck; but it was not until the nineteenth century that the West ventured to pull the rope tight [13]"*

Regardless the end results on the debate on the Max Weber thesis on *"The Potestant Ethic and the Spirit of Capitalism",* we found that following the Renaisance and the church Reform movement, advancement of the science and tehnologival development, especially the finding and development of the printing machines and the spirit of exploration by Columbus and Magellan, undoubtedly had been moving hand in hand with the development of capitalism which requred raw materials and market outside Europe through the colonialism approaches.

Arnold Toynbee mentioned three consecutive stages of the European history that succesfully supported the rise of the West and the Western invasion of the Muslim world.

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[13] *Arnold Toynbee, Ciilization on Trial, Meridian Book, NY, p. 248*

First the Christianization of Europe which is considered to have been completed in the 11th century

Second the renaisance and Reformation from the 14th to 16th century

Third the discovery of the sea route, and the revval of industries that require raw materials and matrkets in the 16th and 17th century[14] *.*

Actually by the time the Islamic Kingdom in Spain was defeated by King Ferdiand of Aragon and Queen Isabella of Castgilia in 1492, at the same historical period, Ottoman had been succesful in capturing Constantinopel, the Capial City of Byzantine in 1453, and changed its name into Istanbul. However, the fall of the Muslim Kingdom in Westen Europe, was not followed by the rising of the Turk's Ottoman in East Europe. Arnod Toynbee indicated that the new rising Ottoman had been unsuccessful in mobilizing its economic basis, but rather trapped with its unsuccesful "*local border warfare*", especially in their continued but unsuccessful efforts in sezing Wina (1529 and1683) and Hongary.

Arnold Toynbee illustrated how on the 16th century, due to the early development of colonialism and capitalism, the Western world had been successful in *throwing"its lasso rope"* to the neck of the Muslim world, even though only by the 19th century, the Western start to tighten the "lasso rope". This was ***the change of the Islamic world pendulum***, from an advanced civilized nations, into helpless colonialized and exploited nations.

Moreover if we follow the recent research done by Scheherazade S. Rehman and Hossein Askari's from Georgetown

[14] *Arnold Toynbee, ibid, pp. 136-138*

University, Washington, on “*How Islamic Are Islamic Countries*”. [15] In this study, the two reseachers used four Islamicity Indexes, *namely (i) economic, (ii) legal and governance,(iii) human and political, and (iv) international relationship*. Surprisingly, the countries that are considered the most Islamic are in fact secular Western countries, where the majority of the population are Christian, which are, at the same time, countries with a high level of progress in terms of life in their society, nation and state. These countries include *New Zealand, followed by Luxembourg, Ireland, Iceland, Finland, Denmark, Canada, the United Kingdom, Australia, Norway, Switzerland, Belgium and Sweden, most of which are Western European countries*. This seeming paradox doubtless reflects the poll’s measurement of Islamicity, but may also suggest that Muslim minorities in non-Muslim countries bend over backwards to retain and accentuate their own faith as of non-Muslims.

Meanwhile, Muslim-majority countries are actually left behind, some even very far behind, such as Malaysia (38), Kuwait (48), Bahrain (64), Brunei Darussalam (65), United Arab Emirates (66), Turkey (103), Qatar (112), Saudi Arabia (131), Indonesia (140), Pakistan(147), Egypt (153) and Iran (163). Edward W. Said, the orientalism analist gives his comment on the dramatic status of the current Muslim world condition :

> *“**is no more than “Islam”, reducable** to asmall number of unchanging charasteristics despite the apperance of contradictions and experiences of*

[15] *Scheherezade S. Rehman and Hssein Askari, :”How Islamic Are Islamic Country?”, Global Economy Journal, Vol.10, No. 2 (2010)*

variety that seem on the surfaceto be as plentiful as those of the West"[16]

***Third*: Three Milestones in Peace Efforts**

The spread of Islam to Europe since the eight century, despite was recognized widely in bringing enlightment to the dark ages of Europe had created inferiority feeling to Europe, who was experienced with the grandeur civilization of the Roman Empire.

When the Western Kingdoms of Europe, under the propagation of Pope Urban II launched the Crusades, the longest and mostbrutal war in human history (1095-1291), the nine Crusades ended in failure. While when Europe, through its renaissance and the church reform movement had marked its further steps from Medieval into Modern Time, had **changed the pendulum of the Muslim world** from adanced civilization into colonialized and exploited by the West.

1. The **Second Vatican Council** (1962-1965) which brought remarkable decisions on Church Constitutions, Decree and Declarations, especially on *Lumen Gentium* (The Church), *Dignitatis Humanae* (Religious Freedom) and *Nostra Aetate* (Church Relations with Islam and Eastern Religions) was the first church response to the long and bad relations between the Church and the Muslim world, starting from the Crusades up to the colonial era. Moreover, like the Indonesian case, the church missionary was facilitated by the Dutch colonial government. The Dutch colonial Governor General, Willem Alexander

[16] *Edward W. Said, Covering Islam: How the Media and the Experts determine how we see the rest of the World, London, Vintage Book, 1997, pp 247-251*

Frederik Idenberg (1909-1916) launched its *"Kerstening politics*" or Christianization policy in Netherland Indische or Indonesia.[17]

2. Right from the very beginning, Islam highly respects to other religions or faith (Qur'an Al Kaafirun 109: 1-6), forbid any compulsory in relation (Al Qur'an Al Baqarah 2: 256), and the Holy Qur'an Surah Al Hujurat 49:13 *"reminds that human being are but descended from a father and a mother, and urges all the human beings to promote mutual respects and promote their brotherhood one to other through communications and dialogues between the different folks of people"*, but still the Muslim responded fairly the shaking hand invitatation from the Second Vatican Council.

   A call for peace from the Muslim world to Christianity named **A Common Word between Us and You,** in the form of an open **l**etter signed by 308 of Ulama and Islamic scholars world wide, was sent to Pope Benedict XVI and all church world leaders on 13 October 2007. The A Common Word which was drafted by Prince Prof. Gahzi bin Muhammed, Chair of The Royal Aal-Bayt Institute for Islamic Thought in Jordan, was offering **Love to God** and **Love of the Neighbor** as the common basic creed of commtment for the dialogue between the two Abrahamic Religions. Alkhamdulillah, the open letter was accepted open heartedly by Pope and all the Christian church

[17] *Muhammad Isa Anshory, Mengkristenkan Jawa, Kolonialisme dan Kristenisasi di Jawa, Jejak Islam, 2016, Januari 2013 .*
Margono, Kolonialisme dan Kudeta Kebudayaan, 3 November 2012, https://insist.id>Artikel
Sudibyo Markus, Dunia Barat dan Islam, 2019, https://books.google.co.id.books
Kolonialisme dan Misi Kristen dalam Sejarah di Indonesia, 6 September 2021, societasdei.rcrs.org.

leaders. Even in a gathering of more than 300 Reverends and theologians organized by the Yale Divinity school, they started their support and full acceptance to the A Common Word by asking forgivess to the Muslim worlds, for their guilty of sinning against their Muslim, and *asked forgiveness for the Crusade and the war on terror*[18].

The **Second Vatican Council** and the **A Common Word between Us and You** are regarded as **two consecutive milestones** peace effort between the Church and the Muslim world.

3. In order to provide supports to the two milestones, United Nations, organized the first ever **World Humanitarian Summit**, which come up with **the Agenda for Humanity.** The Agenda for Humanity, which was attended world and religious leaders was regarded as the **Third milestone** for the peace efforts, which provided stronger enabling environment support and more structured and progammatical approach to the two earlier milestones.

***Fourth*: Declaration on Human Fraternity and Encyclical Fratelli Tutti, from Comimtment into Action**

On 3-5 February 2019 Pope Francis made an unprecented Pontifical visit to Dubai, which was the first ever for a Pope to visit the Arabic penansular. His signing the "**Declaration on Human Fraternity for World Peace and Living Together"** with Dr. Sheikh Ahmed El Thayyib, the Grand Imam of Al Azhar, was indeed another unprecedented event, since it was the first ever where a Pope co-signed a Declaration with a world Muslim leader.

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[18] *A Common Word, 5 Year Anniversary Edition, MABDA English Monograph Seies no. 20, 2012 .p. 143-162*

The Declaration on Human Fraternity which was co-signed by Pope and the Grand Imam of Al Azhar could be regarded as the *convergence* of the three earlier milestones, *The Second Vatican Council, The A Common Word and the Agenda for Humanity*.

The introduction of the Declaration stated:

> *The Human Fratenity invite all persons who have faith in God and faith in human fratenity to unite and work together so that it may serve as a guide for future generations to advance a culture of mutual respect in the awareness of the Great Devine grae that makes all human beings brothers and sisters* [19]*.*

Continuing his curiousity on the peace building processes among the people of the Abrahamic religions, especially on the slow moving of the earlier peace buiding milestones, Pope Francis released his Encyclical Fratelli Tutti (All Brothers on 3 October 2020. In his Encyclical "*academic paper*" of not less 125 pages, Pope reemphasized his curiousity into eight Chapter to cover respectively *: (i) Dark Clouds Cover the World, (ii) Strangers on the Road, (iii)Vision of an Open World, (iv) Heart Open to the World, (v) Better Politics, (vi) Dialogue and Friendship, (vii) Renewed Encounter, and (viii) Religion and Fraternity.*[20]

The Encyclical Fratelli Tutti seemed emphasizing on the "*art of encounter*" of different cultures and civilzations in the world, as the core message of the Encyclical, which eventually have to be done into **actions** at the lowest strata of the community.

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https://www.vatican.va/content/franceso/en/travels/2019/outside/documents/papa-franceso-emiratiarabuniti-2019-html

20 *http://www.imankatolik.or.id/ensiklik-html*

https://vaticannews.va/en/pope/news/2020-10/fratelli-tutti-pope-fraternity-social-friendship-short-summary.html

Most interesting is, that in the Introductory notes Pope indicated that the issuance of the Encyclical Fratelli Tutti were deeply influenced by the spreading of the Covid pandemic, and his historical meeting with Dr. Sheikh Ahmed El Thayyib, Grand Imam of Al Azhar. It was again, quite unprecedented, where Pope the Encyclical was developed referring to his meeting with Dr. Ahmed l Thayyeb. Even Pope mentioned the name of Dr. Sheikh Ahmed El Thayyeb about five times. The spirit of the Declaration on Human Fraternity and the Encyclical Fratelli Tutti is emphasizing the need to change all the earlier three commitment into action.

***Fifth*: Trial and error towards humanity and Peace**

1. The Qur'an Surah Al Hjurat 49: 13 declared :

    "O mankind,
    Indeed We created yo from a male and a female
    And make you nations and tribes
    That you may identify youselves with one another
    Indeed the noblest of you in the sight of Allah
    Is the most righteous among you
    Indeed Allah is all-knowing, all aware".

This Qur'anic advice for the human being to know each other better and to promote good relationship among each other as a tribes and nations, promoting human partnership and solidarity among human kind, indeed is the shortest and quick way towards cultural dialogue among people of different faiths and cultures.

2. However, some people who rejected the short and quick way "*to know each other with their fellow country folks or tribes*", had to do a kind of "trial and error" approach, until oneday they will find the Islamic system, as a technical

way, without knowing it as the best way of life tought by Islam.

William Marmaduke Pickthall[21] , the first ever non-Muslim who translated the Qur'anic tinto English said :

> *"Every Muslim believes that it must be eventuallyin essentials by all nations whether as Muslim or non-Muslim in the technical sense, because its laws are the natural (or devine) which govern human progress, and men without revealation of them must find their way to them, in course of time and painfully, after meeting, trying ever other way and meeting failure.*

All the long processes of the historical cultural and civilization encounters between Islam and the West and Christianity, starting from the spreading of Islam in West Europe, the Crusades, the renaissance and church reform movement, up to the "putting of the lasso rope around the neck of the Islamic world", were all the ways people in search of meaning of the humanity. Eventually following the long trial and errors processes, eventually people come up and understanding the meaning of humanity and peace.

3. In point 18 of the UN Report on the results of the World Humanitarian Summit, the Secretary-General of the United Nations stated:

> *"The World Summit affirmed that compliance with international humanitarian and human rights law is critical to saving lives, reducing suffering and*

[21] *Muhammad Marmaduke Pickthall, Cultural Side of Islam, The Committee of Madras Lectures of Islam, Madras, 1927. Pp.19-20*

safeguarding human dignity during and after conflict and in other situations of violence.[22] *"*

International Humanitarian Law was in fact is the result of the long civilizational dialogue between the West and Islam; it is rather on a par with the Geneva Conference (1863) that gave birth to the Committee of the Red Cross after the great battle of Solferino on June 24,1859.

James Cockayne, an Australian senior legal officer in International Crime, even stated that the civilizational dialogue between the West and Islam in realizing IHL, which was further developed as **the United Nations Declaration on Human Right,** started with the Crusades.

Cockayne said that:

> *The modern interaction between Islamic and Western civilizations has played an important part in shaping humanitarian law as we now know it. The innovative influence of Islam on European laws and customs of war stretches back at least as far as the Crusades*[23]*.*

While, the influence of Islamic innovation in the positive and customary laws of European warfare started at least as early as the Crusades, the **second influence of Islamic civilization is its strong orientation toward humanism at the beginning of the Renaissance movement**. The influence of Islamic civilization

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[22] *The United Nations General Assembly, "Outcome of the World Humanitarian Summit", https://agendafor humanity.org/sites/default/files/A-71-353%20%20SG%20Report%20on%20the%20outcome%20of%20the%20WHS,df*

[23] *James Cockayne, "Islam and International Humanitarian Law,From a Clash to a conversation between civilization", International Review of the Red CRfoss, No.320*

emerged strongly at the battle of Solferino itself, where Muslim forces allied with French and Sardinian forces under the command of Napoleon III, while showing sympathy for their Austrian adversaries, who were eventually defeated in the battle. Official Islamic influence came from the Ottoman Empire, which sent representatives to attend the Conference on Maritime Law in Paris, April 16, 1856, as well as the ratification by the Ottomans in 1864 of the outcome of the 1863 Geneva Conference, which was followed by Persia (Iran) in 1874.

***Sixth*: WHY, Reenvisioning of a Glolbal Humanity**

There are some historical factors as well as some national, local political and psychological conditions, even premordial issues which still persistent and undoubtedly influenced the success of the dialogue and encounters of different cultures.

However, the Gallup Center Abu Dhabi poll which was conducted in 55 countries between 2006-2010, which cover 100.000 respondent entitled "*Measuring the State of Muslim-West Relations: Assesing the New Beginning*" revealed that half of the of the Muslim surveyed felt that the West had no respect for Muslim societies, and that the West should refrain from desecrating religious symbols. The polling also reported that the mayority of the people regarded that **the West – Islamic interaction as an advantage rather than a threat.**[24]

The followings are some relevant issues which have to be considered and take into account in promoting cross-cltural encounters at the different levels :

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[24] *Sarah Reef, Common Ground Newsletter, New York, Januari 7, 2011*

1. Despite the Crusades was well understood was not a holywar between Christianity and the Muslim world, but still left scars in the collective memory of Muslims**.**
2. Within fourteen centuries, the world had been torn apart by missunderstanding and hatred among religious people, to be supported by the power of the secular ruling authorities. The history of the Crusades and the colonialization clearly indicated that religions had been manipulated by the authorites to sustain their power and exploited the Muslim world.
3. The hatred and phobia against Islam are still worldwidely persistent and in most cases are utilized and orchesteryzed as political instrument by super power as well as by local politicians.
4. The speedy spread of Islam in some Europe countries is regarded as a threat to the Christianity
5. The worldwide low Islamicity index is indication that the Muslim are mostly still living in their reduced qualiy of their livelihod.
6. The Second Vatican Counci was the era where the church embarked to its third transformational stage into "a global church", where **the church started to recognize universal human salvation**. The "global church" is the stage where the church began dialoging with Islam and the other Eastern religions.
7. The spirit for "reconciliation" for promoting humanity and peace which were stipulated in the Second Vatican Council and A Common Word, was more on promoting cross-cultural dialoge among the religious elites, and less implementation at the communty levels.
8. The existing Forum Komunikasi Umat Beragama (FKUB) is much more functioning as a "*politenes forum*" but with less in performing as decision making process forum and action.

Seventh: HOW, Reenvisionong of Global Humanity .

Cross-cultural encounters is not simply a technical matter on how to conduct a practical any encounterts. Coss-cultural encounters require encompasing supporting condition and factors, which by inlarge will establish a sound enabling environment for the process.

1. The important basic requirement in promoting any cultural encounters has to be a common understanding on the nature and value and how we perceive of human being. Mankind who was created by God in its best forms has to be fully and equally respected. Franz Graf Magnis Suseno SJ emphasizing that *"in modern society, the paradigm of "us versus others" has been hanging gradually ito a paradigm of a "universal mankind*"[25] Any cultural encounters will not take place whenever a human being still regard his fellow man as inferior. A common platform in a dialogue processes will best provide a fair and conducive climate, and as commonly agreed, the commonality to ***Love of God*** and ***Love of Neighbor*** is undoubtedly well undeestood and accepted by all parties.
2. Wih due respect to the need of promoting common enlightenment to each other in any process of encounter, but somebody have fully respect the equal status of his encounters partners, and not by all means regard them as the target of evangelism.
3. To avoid any premordialism, the culural dialogue should address the existing global and community challenging problems, from a global warming or any abrupting pandemics like the Covids, down to extreem poverty, poor

[25] *Franz Magnis Suseno SJ, Islam and the West by Sudibyo Markus, Fons Vitae Publishing House, Louisville, US, 2022, p.262*

living environment occuring at their respected locality levels,

4. Preventing the abruption of any disturbing community issues at any locality is better than waiting its “exacerbation”.
5. In addition for problem solving purposes of against any challenging issues, the cutural encounters have also to focus on building the community solidarity through group solidarity processes.
6. The existing “inter-religious forum” which was established in most district throughout Indonesia, has no decision making and action capacity, need to be promoted into a kind of local community “institute” or “lembaga” as part of local civil society movement.
7. To avoid any “partisanism” or any trend to including of any practical politics, but rather focusing only to group solidarity and decision making and action capacity at the community group and locality levels.

IV. Conclusion

Graham E. Fuller who is a Professor of History at Simon Fraser University, and former Vice Chair of the National Intteligence Council at the CIA, in his book with its “provocative” title “*The World without Islam*” concluded his book with the following observation [26]:

1. *Islam has had great impact upon the world, as one of the greatest and most powerful coninuous civilization in history. I have immence regard for Islamic culture, arts, science, philosophy an civilization.*

[26] *Graham E. Fuller, Little Brown and Company, First Edition August 2010, NY, pp. 9-17, 139-146*

2. *The Islamic contribution to the rebirth of Europe when the Europe civilization which was groomed by the Church spirit ,and was supported by the Greeco-Roma civilization collapsed into the dark ages.*
   In every instance, Muslim have their capacity in developing "creative relationship" with the non-Muslim power.
3. *Along the history of civilization, Islam could fairly engaged in civilization dialogue with the four other civilization mainstreram of Western Europe, Russian Orthodox, Confusian and Hindu.*
   The "clash of civilization" that Huntington talks about are often highly theoritical, or imagined.
4. *The existing conflict between Islam and the West, moreover on what the so-called terror and massacre,* ***have very little to do with religion****s, but everything to do with secular*
5. *Above the above senses, we are* ***hopefully working toward building a solid foundation for the three great Abrahamic faiths –Judaism, Christianity and Islam – that share more than they disputed. It is the states that dispute.***

Graham E. Fuller has been able to precisely illustrate the existing long civilization encounters between Islam and the West. Despite the long history of civilization conflicts, but there have been strong and common undertanding among the people of faith on the common need to promote peace as the core challenging issue of global humanity. Even the centuries conflicts between people of Holy Books had been able to come up with common awareness on the highly respected the humanity.

In addition to the sharing and understanding the history of the past among the religious leaders at the higher policy levels, but eventually the real cross-cultural encounters should take at the community level, which will involve all of the different people of

faiths within their neighbourhood within their real living situation. Cross-cultural encounters are not simply a matter of technicalities, but also need a kind of "*art of encounters*" which requires broader perpectives on how to pave the ways for a succesful and meaningful encounters.

Earnestly hope that this academic forum, the doctorate honoris causa degree promotion which is conducted by Universitas Negeri Yogyakarta, will be able to disseminate the spirit of cross-cultural encounters in promoting a universal humanity spirit, not only between religious groups, but also to all folks of the country and throughout the world.

Ameen Ameen Ameen.

Yogyakarta, 13 February 2023

Sudibyo Markus

NBM 2706 4168 399538

Pidato Ilmiah Kardinal Miguel Ángel Ayuso Guixot, MCCJ

ADDRESS of
His Eminence Cardinal Miguel Ángel AYUSO GUIXOT, MCCJ
Prefect Dicastery for Interreligious Dialogue
Conferral of the Doctor Honoris Causa by the
Universitas Islam Negeri (UIN) Sunan Kalijaga, Yogyakarta,
13 February 2023

Dear Chairman and Members of the Senate of the Islamic State University Sunan Kalijaga,

Rector and your Assistants,

Chairman of the Promotions Committee and its Members,

Dignitaries, Religious Leaders,

Eminences, Excellencies,

Distinguished Guests, Dear Friends!

I wish to express my heartfelt gratitude to the Senate, the Rector, the Vice Rectors, to the Promotions Committee, and to the entire Civitas Academica of the Universitas Islam Negeri (UIN) Sunan Kalijaga, for the Conferral of the Doctor Honoris Causa together with Dr. Yahya Cholil Staquf, Chairman of Nahdlatul Ulama (NU), and Dr. Sudibyo Markus, Former Chairman of Muhammadiyah. I express my gratitude for this important celebration you have prepared with such commitment, patience, and such great joy.

This interreligious Conferral is a concrete sign of our undivided commitment to promote a better life and a better future

for humanity. It has always been our conviction that interreligious dialogue and collaboration are the right way forward. Today, prompted by this joyful occasion, I would like to emphasize the importance of our common joint responsibility to work together for the common good of all.

Excellencies, Distinguished Guests, Dear Friends,

Today we live in pluralistic societies characterized, unfortunately, by ever-growing conflicts between religious, national and ethnic groups on the one hand and, on the other hand, discrimination against individuals and vulnerable people. We witness a world torn apart, falling into divisions due to human aggressions proceeding from desire to gain more power and influence over others.

In addition, we struggle with a worldwide health crisis triggered by the never-ending Covid-19 pandemic. Not only human beings, particularly innocent ones, but also our planet, our common home, suffer. It is painful and frightening to see how religious identities have been instrumentalized, even politically, leading to deeper polarization within societies. Walls are being constructed to separate, rather than bridges built to connect. The world longs for a more peaceful and harmonious coexistence today and tomorrow. We are well aware that the role of religions in healing the wounds of the fragile world and building bridges amidst differences is urgently needed; perhaps now more than ever.

During the last 60 years in particular, the Catholic Church has promoted the dynamics of dialogue and collaboration based on the truth and charity, entrusted to us by our Lord Jesus Christ. For this, the core principle from the Catholic perspective is clear and unambiguous: to promote a culture of encounter and a culture of peace leading to a sincere collaboration for the common good so as to be able to live in a peaceful and harmonious society. As Pope

Francis has reiterated on various occasions, religions should not be the problems, rather parts of the solutions (Pope Francis, Astana 2022).

Since the Second Vatican Council, the Church has tirelessly promoted peace and harmony among believers of different religions. For His Holiness Pope Francis, the dialogue between people of different religions is truly at the centre of his reflections and actions. It is well-known that since the beginning of his pontificate, the Holy Father has emphasized the relationships between members of the various religions, highlighting the importance of friendship and respect.

The Catholic Church, as stated in the Second Vatican Council's Declaration "Nostra aetate" affirms that "One is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth. One also is their final goal, God (NA 1)".

Excellencies, Distinguished Guests, Dear Friends,

Facing the afore-mentioned global challenges, given the role that religions are playing in the world and the role that, as many are urging, they are called to play, given the looming necessity of turning the impending clash of civilizations into a dialogue of civilizations, all religious communities must find new ways to revitalize the authentic classic traditions to relate to each other and to collaborate in an atmosphere of mutual understanding and respect.

In a pluralistic society, religious traditions and communities have an essential and unconditional responsibility to build up societies together, rather than dominate each other, to stand together for the rights of each and every one without discrimination, and to protect the inviolability of human dignity, so

that all may prosper, rather than waste energy competing with one another for particular interests.

Allow me to express to you all my gratitude for the Conferral of this Doctorate Honoris Causa. For twenty years, as a Catholic priest, I accompanied the Christian community living among Muslims along the Nile Valley between Egypt and Sudan. After many wonderful experiences among my Muslim brothers and sisters, I was involved in the academic field at the Pontifical Institute for Arabic and Islamic Studies (PISAI) in Rome, Italy. After leading that Papal institution as the President for six years, I was called by the Pope, to join the Dicastery for Interreligious Dialogue in the Vatican.

In my academic studies, research and teaching, I was always impressed by the Islamic concept of "wasaṭiyyah", although impossible to give a proper translation, normally is translated as the "middle way" or "moderation"; or "to be within limits that are not excessive" in the believing and practicing one's faith.

I notice that in recent years, while facing the rise of religious fundamentalism and extremism, the concept of wasaṭiyyah has emerged as an important element of Islamic discourse across the world. The concept is mobilized by many Muslims who defend the moderate character of a particular way of interpreting Islam when addressing such important contemporary social issues, seeking to promote the public good and social justice. "Moderation is primarily a moral virtue of relevance not only to personal conduct of individuals but also to the integrity and self-image of communities and nations" (Mohammad Hashim Kamali, The middle path of moderation in Islam: the Qur'ānic principle of Wasaṭiyyah, Oxford University Press. Oxford-New York 2015, p.1).

Excellencies, Distinguished Guests, Dear Friends,

Followers of religions are called to accept and affirm religious differences as they are, while opening themselves to encounter people of other religions with respect and understanding, safeguarding their rights and their inviolable human dignity. I am always proud of your State Philosophy "Pancasila," which has been your firm guidance, and which keeps this huge country united, blessed with so many diverse cultures, ethnicities and religions. I admire the man you love, Sunan Kalijaga, after whom this University is named. He was a nationalist and moderate Muslim leader and preacher, spreading Islam successfully while embracing Indonesian culture and arts.

A multi-religious civil society demands more than tolerance of our religious differences. As brothers and sisters of the same history and the same nation, people should not only tolerate each other, but have to love each other, since all of us are at the same time citizens and believers belonging to different religious traditions. To form a working, enduring multi-religious nation we have to not only accept our religious differences; we have to affirm them. We have to not only put up with the reality that our next-door neighbors belong to different religious traditions; we have to be happy that they do. We have to know their religious identity not only as a fact of life, but also as a good for the life of the society. Each of them is 100% citizen and 100% believer, as expressed by the first and well-known Catholic Archbishop, His Excellency Albert Sugiyapranata, from this region, who spoke a few years after independence about the identity of Catholics in this country, inviting them to involve themselves fully to build up the country after the long colonialization.

If we are going to be fellow-citizens with those who do not share our religion, we must honestly acknowledge that their religions are as important to them as ours is to us. Thus, we must

act in a manner so that God, who created us, is not a cause for division, but the basis for our unity.

I was privileged to witness the signing of the “Document on Human Fraternity for World Peace and Living Together” by H.H. Pope Francis and the Grand Imam of Al-Azhar, Dr. Ahmad Al-Tayyib. We can say, without any rhetoric, that the signing of the document was a milestone on the path of interreligious dialogue. A milestone is a point along the way, neither the beginning nor the end. We have to work together through various ways to promote human fraternity and to live in concrete ways in our daily life. I am deeply grateful for your appreciation of this Document, motivating you to hold this meaningful event. Today’s historic event is a bold contribution to the promotion and strengthening of human fraternity, in order to build a peaceful world in a common coexistence.

Interreligious collaboration can and must support the rights of every human being, in every part of the world and at all times. We are all members of one human family and as such, we have equal rights as well as duties as citizens of this world. Let us not forget that at the base of any collaboration or dialogue, there is the common root of our humanity. This means that we do not start at zero in dialogue: there is always our shared humanity, with all its existential and practical aspects, which provides a needed meeting ground.

Pope Francis emphasized in his recent message for the 56th World Day of Peace last 1st January, 2023: “Certainly, after directly experiencing the fragility of our own lives and the world around us, we can say that the greatest lesson we learned from Covid-19 was the realization that we all need one another. That our greatest and yet most fragile treasure is our shared humanity as brothers and sisters…. And that none of us can be saved alone. Consequently, we urgently need to join together in seeking and promoting the universal values that can guide the growth of this human

fraternity” (Message of His Holiness, Pope Francis, for the 56th World Day of Peace, 1 January 2023, p. 5).

An attitude of human fraternity adopts the culture of dialogue as a way of collaboration, as a method of mutual knowledge and as way of establishing a common criterion. A culture of dialogue is, in fact, fundamental for peaceful and harmonious co-existence, one that is based on mutual respect, mutual understanding and mutual recognition. In this context, I remember the words of the Holy Father when he spoke in Cairo about three fundamental orientations for pursuing dialogue and knowledge among people of different religions: "the duty to respect one’s own identity and that of others, the courage to accept differences, and the sincerity of intentions" (Speech to the participants in the International Conference for Peace, Al-Azhar Conference Center, Cairo 28 April 2017).

As Pope Francis explained at the Founder's Memorial in Abu Dhabi: "Alongside the famous ancient maxim ‘know yourself’, we must uphold ‘know your brother or sister’: their history, their culture and their faith, because there is no genuine self-knowledge without the other. As human beings, and even more so as brothers and sisters, let us remind each other that nothing of what is human can remain foreign to us.

He, Pope Francis, went on to say: "There is no alternative: either we will build the future together or there will be no future. Religions in particular cannot renounce the urgent task of building bridges between peoples and cultures. The time has come when religions should more actively exert themselves, with courage and audacity, and without pretence, to help the human family deepen the capacity for reconciliation, the vision of hope and the concrete paths of peace." (Address of Pope Francis at the Global Conference of Human Fraternity, Founder’s Memorial Abu Dhabi, 4.2.2019).

As I feel today a brother to you all, while conferring to me this Doctorate Honoris Causa, I express my sentiments of unity in

diversity with you all, with my most profound desire that we will continue struggling in building together a better world where peace may always be the cornerstone of our societies.

Thank you for your attention.